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MEASUREMENT OF THE COMPREHENSION DIFFICULTY OF THE PRECEPTS AND PARABLES OF JESUS

by

SAMUEL P. FRANKLIN, Ph.D.

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ВЫСШАЯ ШКОЛА ЭКОНОМИКИ
ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
УЧЕБНО-НАУЧНЫЙ ЦЕНТР
ИСТОРИИ

FOREWORD

This research was begun in 1924 and was completed in June, 1925. The delay in publication has been due in part to uncertainty concerning the establishment of this series and then the need of securing some fortifying evidence as set forth in Chapter V.

The study represents a victory in the application of scientific methods in a relatively new and difficult field. Its value scientifically rests in the fact that it is objective; namely, it validates its conclusions through establishing a standard of measurement of the comprehension of the sayings and parables of Jesus, and it uses quantitative units for determining the reliability of its data. It points in the direction of laying solid foundations for a curriculum of religious education.

E. D. S.

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The writer wishes to acknowledge his debt to all of those who have aided in making this study possible. He is especially indebted for guidance and kindly criticism in the selection of the subject and in the method of securing data to Professor Edwin D. Starbuck, who gave much assistance in defining clearly the problem and in guiding its development, and whose continued interest and generous spirit was ever an inspiration.

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CHAPTER I

THE PROBLEM

Fundamental to all curriculum construction is the proper grading of material to fit the maturity of children. This monograph reports an attempt to grade by objective methods some of the precepts and parables of Jesus as found in the Gospels.

A review of the literature reveals only a very few attempts to approach this problem of curricular arrangement from a scientific viewpoint. Chassell (1), Chassell and Chassell (2), Giles (3), and Whitley (7) have constructed tests of comprehension difficulty on the parables and information tests on the Bible. But this testing has been done for other purposes and without intent to use the results for properly arranging these materials to fit the maturity of children. Washburne and Vogel (6) graded children's books according to the ages at which they were most widely read and liked. In recreational reading interest value should be considered in proper grading. However, this procedure of Washburne and Vogel is hardly relevant to the precepts and parables where the question of the comprehension of the meaning is the primary consideration.

The method devised for this study was to present a precept or parable and to require children to choose from among a number of statements the one best expressing the meaning. If by this process it is discovered that certain sayings are understood at an earlier age while others must wait for further mental ripening, a more solid foundation would be laid for the curriculum of religious education.

Two investigations were undertaken. In the first the comprehension difficulty of eighteen precepts and eight parables of Jesus was investigated. This study is reported in the following three chapters. Chapter II describes the test and its administration. Chapter III shows the influence of mental age, sex, and religious training on comprehension. Chapter IV presents the results of the first attempt to secure an objective measure for determining the relative comprehension difficulty of the different parables and precepts. Certain technical defects in this inquiry led to a second investigation which is described in Chapter V. The final chapter contains the conclusions of the study.

CHAPTER II

CONSTRUCTION AND ADMINISTRATION OF TEST MATERIALS

Description of the Tests

The test which forms the basis for the first part of this study was composed of eighteen precepts and eight parables of Jesus. The first step in the selection of precepts to be used was the collection of all those attributed to Jesus by the writers of the four Gospels. The total collection numbered more than fifty. This number was more than could be included and it therefore became necessary to make a selection. Eighteen were finally chosen, this being considered a desirable number for such a test. As for the parables, any number of them might have been included in a study of this kind. For practical purposes it was decided to use eight of them and those were chosen which could be reduced to the most simple and unequivocable form. The sayings and parables were thrown together in a single test sheet that appears as Part I of the appendix.

This test has five parts. Parts I, III, and V are composed of the same group of eighteen precepts. This was done in order to have three different checks upon the same material. A slightly different form of the multiple-choice test was used for each of these three parts. In Part I, under the statement of each precept, there are three answers, only one of which expresses its true meaning. The pupil reads each precept and puts a cross before the one answer which he thinks is correct. In Part III the meaning of each precept is expressed in a single sentence which is given three possible endings, only one of which expresses the true meaning of the precept. The pupil is instructed to draw a line under the sentence ending which he thinks gives the sentence the same meaning as the precept. In Part V the precepts are arranged in six groups, three precepts to a group. Under each group are six statements which are numbered 1 to 6. Each precept in the group of three has one statement in the group of six which expresses its true meaning. Three of the six statements do not express the true meaning of any of the three precepts. The pupil is instructed to read each precept,

to find the statement in the group below which gives it its true meaning and to put the number of that statement before the precept.

Part II is made up of four parables: "The Two Foundations," "The Widow's Mite," "The Rich Fool," and "The Sower." The multiple-choice answer method which was used in Part I was also used in this part. Each question under the parables is followed by three possible answers. The pupil is instructed to check the correct answer.

Part IV is also composed of four parables: "The Prodigal Son," "The Good Samaritan," "The Pharisee and Publican," and "The Talents." Each parable is followed by questions concerning its teachings, each of which is answered (Yes) or (No). Two questions are asked concerning each idea in a parable; one expressing the positive side, and the other, the negative. This is done to serve as a double check upon the pupils' understanding of the idea expressed. Questions numbers 1 and 4 concerning "The Good Samaritan" are for example: "Does this story show that if we find a person in need we should take care of him?" "Does this story show that if we find a person in need we should let someone else help him?" There are two exceptions to the above: No. 7 in "The Prodigal Son" and No. 7 in "The Talents." The one question asked in each case was to determine how pupils thought on these possible points of view.

In some cases it was considered advisable to shorten some of the parables and to simplify their language in order to make it easier for the pupils to understand them. A further aid was given by placing at the bottom of each page a list of the more difficult words used on that page with an explanation of the meaning of each. In the test, the word "Good" was omitted from the title "The Good Samaritan" in order that the pupil might judge of this character from reading the story rather than from its title. For the same reason the title "The Rich Fool" was changed to "The Rich Man."

At first this test was given in mimeograph form to about twenty adults, graduate students and faculty members of the University of Iowa. Many times this group offered criticisms and suggestions upon its subject matter and construction. It was then given to about fifty children in Sunday school from ages eight to sixteen. From the criticisms and results of this preliminary testing a final revision was made. This was then presented to the adult group who gave their approval. In this final form the test was printed.

An important aspect of the study was the isolation of the factors

concerning the religious influences that had been brought to bear upon the children which might influence their comprehension of the sayings and parables. What influence, for example, does church membership and church and Sunday school attendance of both pupil and parent have upon this ability? The information necessary to the answer of this question was secured through the use of a church and Sunday school attendance information card, which was filled out by pupils and checked by teachers and parents. This card appears as Appendix I.

Administering and Scoring of Tests

The Comprehension Test of the Sayings of Jesus, hitherto described and shown in Appendix II, was given to about eight hundred children from grades four to twelve inclusive, in the public schools of four towns in Indiana: Pennville, Redkey, Farmland, and Parker, in January, 1925.

It was thought that mental age was a better basis for the classification of pupils than either chronological age or school grade. Consequently the children were all given a group mental test. The Haggerty Intelligence Examination Delta 2 was used for grades four to six and the Terman Group Test of Mental Ability Form A, for grades seven to twelve. The giving of the mental tests and the test on the sayings of Jesus was conducted personally by the writer. The mental tests were always given first, followed the next day by the other.

In conducting the test on the sayings of Jesus, the directions for each part were read aloud by the examiner while the pupils read with him, special attention being given to see that the pupils understood just how each part was worked. Emphasis was also laid upon the fact that they were not to rush but to take as much time as they needed. They were instructed not to begin on the next part until all were ready to start together. In Parts II and IV the examiner read the parables aloud for grades four to eight and they were asked to read each one for themselves before answering the questions. This was done that the pupils of the lower grades might have the benefit of hearing the parables read as well as of reading them.

Grades nine to twelve completed the test in about forty-five minutes at one sitting, while grades four to eight required more time. They were given two sittings of about thirty minutes each, completing Parts I, II, and III in the first, and IV and V in the last.

The church and Sunday school attendance card (see page 45) was planned to be filled out by the Sunday school and public school teachers and others who were acquainted with the children and their parents. However, after having a number of the pupils fill out their own cards and discovering that the information was reliable, this method was used throughout. In order to determine whether or not the pupils would give correct information concerning their church and Sunday school attendance and that of their parents, fifty children from grades four to eight were asked to fill out their own cards which were compared with cards filled out for the same group by their teachers and others who had known them and their parents for a number of years. These two groups of cards were compared and their scoring agreed almost perfectly on the information concerning both the pupil and his parents.

In order to have a further check upon the reliability of the information furnished by the pupils, two pastors and a Sunday school superintendent were asked to examine a hundred cards which had been filled out by the pupils. These three examiners reported that accurate information had been given.

CHAPTER III

INFLUENCE OF MENTAL AGE, SEX, AND RELIGIOUS TRAINING UPON COMPREHENSION DIFFICULTY

The Basic Data

The test of the sayings of Jesus described in the preceding chapter was given to about eight hundred pupils from grades four to twelve inclusive in the public schools of four Indiana towns. Mental ages and supplementary data as to sex and religious training were also gathered. Complete data were obtained on 637 cases.

The major problem is the determination of the comprehension difficulty of the eighteen precepts and eight parables. Before presenting these data the influence of mental age, religious training and sex is considered, since presumably these are important factors determining ability to understand what Jesus said. Of these, mental age is undoubtedly the most important. Its influence is accordingly presented first and the influence of other factors is studied with this factor held constant.

The Validity of the Test

Before investigating the influence of mental age, sex and religious training it is important to consider the necessarily preliminary question of validity. In this chapter we are concerned with the validity of the test as a measure of the abilities of children to comprehend the sayings of Jesus. In Chapter IV we are concerned with the validity of the test as a measure of the comprehension difficulty of the precepts and parables. These are two entirely different questions. As will be shown immediately, the test is a valid measure of the comprehension ability of children. As will be shown in the next chapter it is not so valid a measure of the relative difficulty of the eighteen precepts and parables. The first question is an important preliminary to an evaluation of the influence of mental age, sex and religious training.

The validity of the procedure as a measure of the abilities of children may be shown in a number of ways. Every effort was made to keep the test from being a measure of vocabulary pro-

ficiency by using the simplest words and when necessary inserting brief definitions of the more difficult words. A special effort was made to insure that all pupils clearly understood what they were to do, and all were given as much time as they needed for filling out the blanks. Great care was taken in formulating the questions for each precept and parable, and the test was not printed in final form until approved by the group of about twenty graduate students in a seminar in character education.

Some further evidence of the validity of the testing procedure is given by the correlation of comprehension test scores with mental age. This correlation was calculated by the usual Pearson (4) product moment method. It was found to be .78, the probable error being .01.

The Influence of Mental Age

The Haggerty Intelligence Examination Delta 2 was given in the fourth, fifth, and sixth grades and the Terman Group Test of Mental Ability Form A in grades seven to twelve. These tests classified the 637 cases as shown in Table I. Mental age eight ranges from eight years to eight years eleven months; mental age nine ranges from nine years to nine years eleven months; and so on, except that mental ages of sixteen and above are all included in sixteen.

Table 1

Distribution according to mental age of 637 cases taking the test

Mental Age	8	9	10	11	12	13	14	15	16
Number of Cases	43	63	62	83	122	94	79	52	39

The first question to claim our attention is to determine the average ability of children of each mental age to comprehend each of the eighteen sayings of Jesus as determined by the average score in Part I of the test. In other words, what is the average success, in this first attempt, to check the correct answer when a triple choice is given of which only the one is correct? The relative ability of the children of the different years is shown in Table 2. It reads that to precept number 1, "If you love God keep His commandments" as measured by Part I of the test, 49 per cent of children of eight years mental age gave the correct response, 71 per cent of those of mental age nine responded correctly, and so on, ending with sixteen year mental age at which time 98 per cent or essentially all of them understood the meaning of the sayings.

Table 2

Percentage of correct responses for each mental age to each precept in Part I

Precepts	Mental Ages								
	8	9	10	11	12	13	14	15	16
1	49	71	66	60	76	83	90	98	98
2	37	37	57	70	81	93	99	100	100
3	56	46	56	71	82	91	95	98	98
4	49	65	63	72	87	91	98	100	100
5	33	56	68	73	92	94	98	100	100
6	33	49	62	58	81	88	92	98	100
7	39	51	46	41	43	43	48	51	67
8	53	44	62	59	61	70	61	65	69
9	42	56	56	42	38	52	60	77	84
10	56	65	66	77	91	86	97	100	95
11	51	41	41	52	71	76	80	90	98
12	30	35	51	60	76	88	95	96	98
13	63	62	83	92	97	93	97	98	100
14	47	59	54	70	79	95	97	100	100
15	63	60	71	74	84	94	95	96	100
16	21	35	35	42	56	58	77	77	90
17	72	73	78	82	86	89	98	100	100
18	70	60	75	77	81	91	97	96	100

The corresponding interpretation follows for each of the eighteen precepts. The immediate interest at this point is that there is almost without exception an increment from year to year in the ability to understand the precepts and that finally for the later years almost all the children seem to understand the purport of the sayings. The steady increase from year to year in most instances is evidence that the test was made and administered in no haphazard way.

It will be recalled that the object in view in separating the test into several parts was the securing of reliability when the same precepts were judged by the children from a slightly different angle. Part III is the companion-piece to Part I. The average score of the children in checking the like interpretation of the sayings presented in this fashion is set forth in Table 3.

In this table the same as in Table 2, for example, the first one, "If you love God keep His commandments," it is evident that the percentages of right response are in close correspondence. The same is true for each of the parables. It is a point of a good deal of interest that will be discussed later. It is evident that there is a great difference in the difficulty of the different sayings. For instance, number 17, "Let your light so shine before men, that they

Table 3

Percentage of correct responses for each mental age to each precept in Part III

Precepts	Mental Ages								
	8	9	10	11	12	13	14	15	16
1	33	41	46	47	52	59	56	71	87
2	33	27	42	54	77	76	94	96	98
3	44	51	63	67	78	83	92	100	98
4	65	75	81	91	96	96	97	98	100
5	12	5	16	10	21	31	43	59	87
6	12	19	19	28	50	56	65	75	95
7	28	25	35	30	27	38	38	51	77
8	18	17	33	59	76	88	98	98	100
9	23	11	16	20	37	44	55	67	89
10	47	62	73	72	91	90	92	98	100
11	37	49	62	42	83	90	98	98	98
12	72	78	87	89	95	96	100	100	100
13	60	48	49	58	81	91	95	96	98
14	42	42	37	54	71	75	83	86	95
15	39	56	54	70	77	86	97	88	98
16	21	16	33	42	60	76	88	90	100
17	89	94	89	96	97	96	100	98	98
18	35	25	30	40	60	83	88	100	98

may see your good works and glorify your Heavenly Father,'' is capable of pretty general comprehension of children of eight years

Table 4

Percentage of correct responses for each mental age to each precept in Part V

Precepts	Mental Ages								
	8	9	10	11	12	13	14	15	16
1	2	6	9	8	17	41	71	67	84
2	35	30	37	46	61	70	81	96	98
3	7	3	6	8	14	23	41	53	89
4	18	24	27	41	50	52	70	86	86
5	33	37	39	59	51	61	81	80	98
6	21	33	49	51	66	75	92	88	98
7	28	21	22	25	47	66	81	88	89
8	41	32	39	58	66	81	80	92	90
9	16	22	37	42	58	66	80	90	90
10	7	11	14	14	27	37	63	84	95
11	35	24	29	31	46	47	80	88	98
12	5	11	14	14	27	37	63	84	95
13	35	24	29	31	46	47	80	88	91
14	7	11	5	13	19	29	50	67	89
15	47	30	33	41	49	56	67	73	89
16	16	30	44	59	76	78	88	92	100
17	23	21	17	28	42	54	72	88	89
18	23	21	17	20	28	40	62	73	91

mental age; while number 16, "Men love darkness rather than light because their deeds are evil," is quite too difficult to be grasped by children during the early years.

Part V of the test attempts to measure the comprehension ability by multiple comparing. The result of this more complicated and difficult procedure is set forth in Table 4. It indicates and tends to emphasize the same trends as do the preceding tables. It is mere-

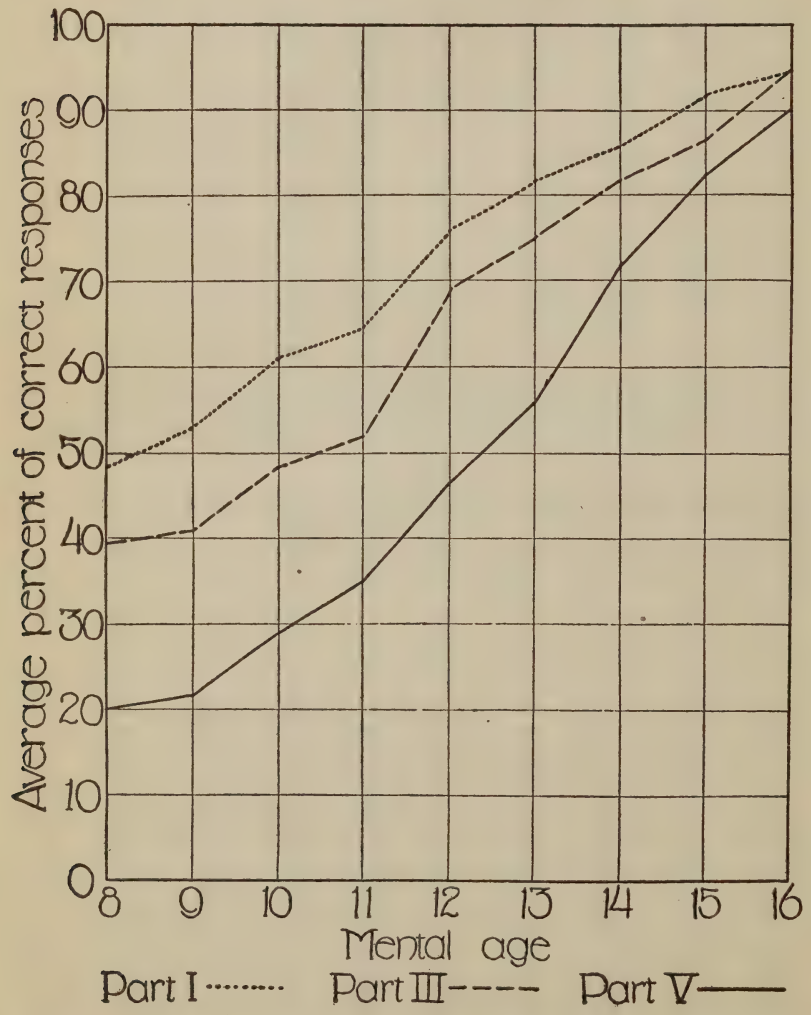

Chart I. Average percentages of correct responses for each mental age to all the precepts of Parts I, III and V.

ly a part of a test of comprehension and for the rest an index of ingenuity on the part of the children.

A composite picture of the progress from year to year in terms of mental age is presented in Table 5 and Chart I. It is seen in

Table 5

Average percentage of right responses to all precepts for each mental age and for each of Parts I, III, and V

Parts of test	Mental Ages								
	8	9	10	11	12	13	14	15	16
Part I	48	53	62	64	76	82	85	92	95
Part III	39	41	48	52	70	75	82	87	95
Part V	20	22	29	35	47	56	72	83	90

this table that the progress as indicated by Parts I and III of the test which are comparable, has close correspondence.

In addition to the fairly consistent rise of comprehension ability from year to year it is well to observe at this time the rapid increment from mental age eleven to that of thirteen.

Turning now to the parables, the picture of the comprehension difficulty for the different mental ages is portrayed in Table 6. That is the summary for Part II of the test. In the left hand column is the number of the question in the test following each of the

Table 6

Percentage of right responses for each mental age to each of the questions after the parables

Questions	Mental Ages								
	8	9	10	11	12	13	14	15	16
				The Widow's Mite					
1	7	22	25	46	58	75	90	98	95
				The Two Foundations					
1	67	65	81	84	96	98	100	100	100
2	65	89	79	76	100	100	100	98	100
3	17	24	32	41	52	75	87	84	87
4	49	65	75	61	75	82	88	95	95
5	37	41	48	61	79	89	97	98	100
				The Rich Man					
1	49	69	63	75	90	94	99	100	98
				The Sower					
1	31	35	39	57	67	73	81	96	98
2	35	51	38	47	54	64	73	88	98
3	17	21	38	50	68	83	95	98	100
4	40	60	60	80	86	97	99	98	100

Table 6 (continued)

Percentage of right responses for each mental age to each of the questions after the parables

Questions	Mental Ages								
	8	9	10	11	12	13	14	15	16
				The Prodigal Son					
1	81	86	95	92	92	99	96	100	98
2	60	62	58	67	58	59	59	52	39
3	79	90	95	98	98	99	94	100	100
4	47	68	81	77	85	88	90	95	97
5	46	43	60	71	72	66	76	73	82
6	84	90	98	97	96	96	97	95	100
7	58	17	39	50	42	54	71	86	92
				The Good Samaritan					
1	44	78	73	93	94	100	99	98	100
2	77	84	95	98	99	98	100	100	100
3	77	86	91	95	96	97	100	100	100
4	100	98	100	99	99	100	100	100	100
5	93	97	96	97	97	96	100	100	100
6	51	84	86	92	97	97	100	96	100
				The Pharisee and Publican					
1	25	41	50	64	76	89	94	92	100
2	46	43	31	34	40	41	39	48	64
3	88	96	97	98	96	95	97	96	98
4	49	53	46	60	68	78	89	92	98
				The Talents					
1	40	45	46	48	52	43	58	61	77
2	80	88	90	94	93	95	94	98	98
3	87	91	92	97	99	97	100	100	100
4	84	93	92	96	74	83	80	85	97
5	47	54	67	62	83	84	93	90	100
6	68	58	59	58	81	87	87	98	100
7	42	56	49	57	66	70	72	98	98

parables to which the children responded. It reads accordingly as heretofore, namely, that 7 per cent of the children of mental age eight understood the meaning of "The Widow's Mite," 22 per cent at nine years, and finally 95 per cent at sixteen year mental age.

A more condensed statement of the success in understanding the parables is presented in Table 7 and in Chart II. It is derived from averaging the percentages of correct response to the several questions following each of the parables. For example, the numbers following the second item, "The Two Foundations," are derived from the average of the five items on that parable as found in Table 6.

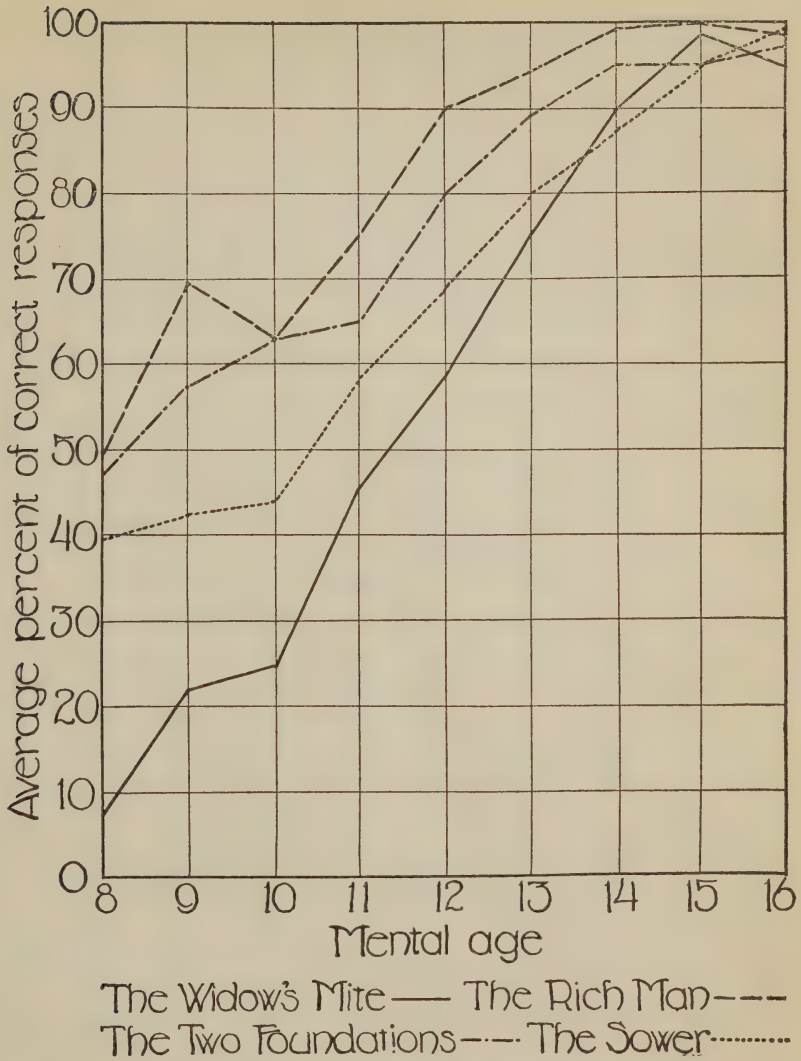

Chart II. Average percentages of correct responses to all questions under each parable in Part II for each mental age.

In still more condensed form, Table 8 and Chart III summarize the results of the test by compiling the averages for precepts and parables. The percentages of correct responses to the precepts were obtained by averaging the items in Table 5. The data for the parables were similarly derived from Table 7. The percentages of

Table 7

Average percentage of right responses to questions on the eight parables of Jesus

Parables	Mental Ages								
	8	9	10	11	12	13	14	15	16
The Widow's Mite	7	22	25	46	58	75	90	98	95
The Two Foundations	47	57	63	65	80	89	94	95	96
The Rich Man	49	69	63	75	90	94	99	100	98
The Sower	31	42	44	59	69	79	87	95	99
The Prodigal Son	65	65	75	79	78	80	83	86	86
The Good Samaritan	75	88	92	96	97	98	100	99	100
The Pharisee and Publican	52	58	56	64	70	76	80	82	90
The Talents	64	70	71	73	77	80	83	90	96

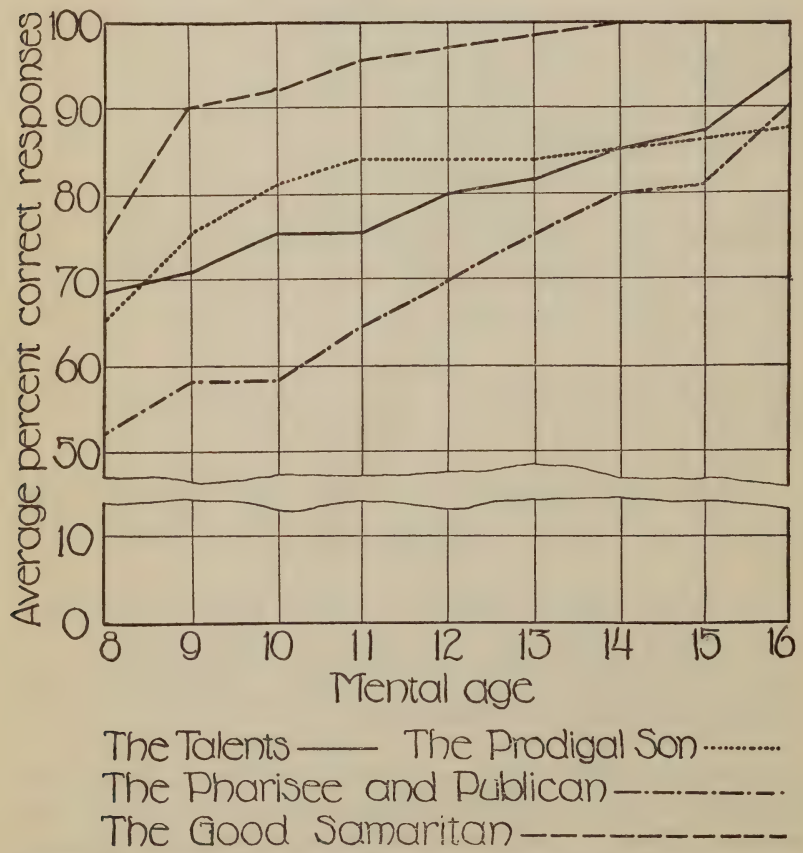

Chart III. Average percentages of correct responses to all questions under each parable in Part IV for each mental age.

Table 8

Average percentage of correct responses to the precepts, the parables, and the whole test for each mental age

Parts of Test	Mental Ages								
	8	9	10	11	12	13	14	15	16
Precepts	36	39	46	50	64	71	80	91	93
Parables	49	59	61	70	78	84	89	93	95
Whole Test	43	49	54	60	71	78	85	92	94

correct response to the whole test were secured by averaging those for the precepts and parables. This latter body of data is graphically presented in Chart IV.

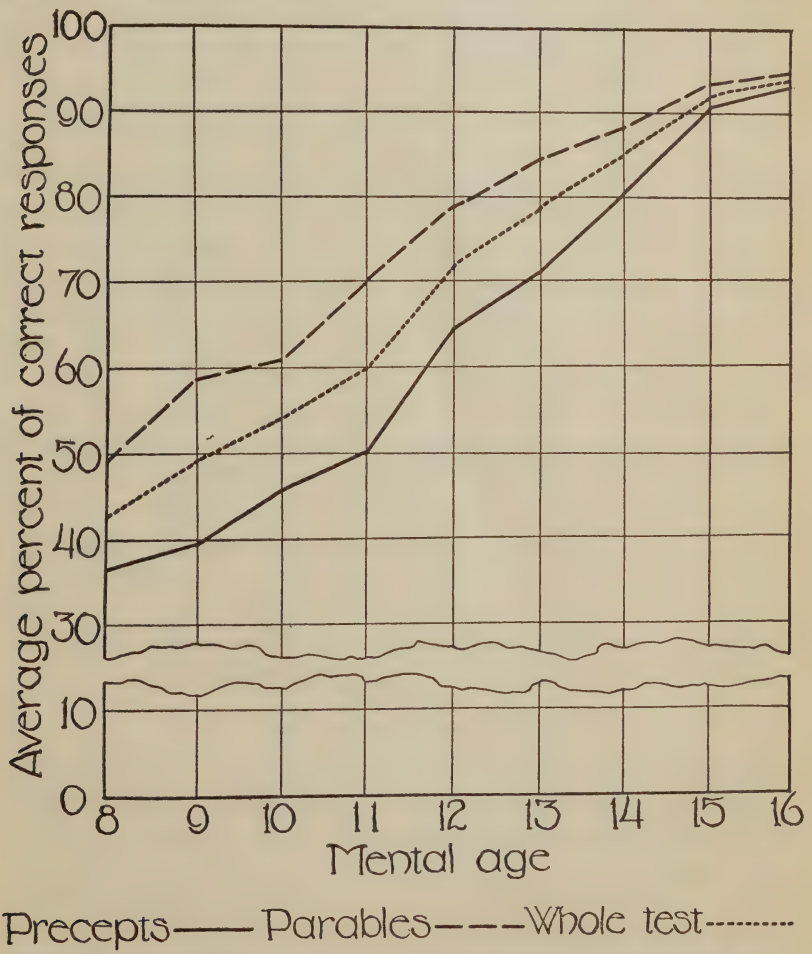

Chart IV. Average percentages of correct responses to the precepts, the parables and the whole test for each mental age.

In final summary there are several points of interest that stand out quite distinctly. In the first place, contrary to what one might expect, the precepts are more difficult of comprehension than are the parables at all mental ages. The consistency with which this fact occurs will seem to indicate that it is a function of the nature of the subject matter in order of comprehension rather than an index of the ease or difficulty of the test itself as a measuring device.

There is an increase in comprehension at each age level from mental age eight to sixteen. A point, however, of distinct interest is that the greatest increase in comprehension is between years eleven and thirteen. This constantly recurring fact, when the data are viewed in different relations, leads one to believe that it betrays a definite nascency in the ripening of the understanding during these years. There is almost as much improvement in this respect during these two years as during all the other years put together from eight to sixteen. There has been a habit of thought which views the years of the middle teens as the period of heightening of comprehension and the deepening of insight. This study indicates that there is on the contrary little improvement during the middle teens. There is herein contained an item of justification for the educational trend that cuts off the last two years of the "common school" and adds them to the junior high school.

This study furnishes an important item of justification of the 6-6 arrangement of the curriculum. Insofar as this study contains an accurate picture of growth tendencies, the beginning of the junior high school does mark a definite increment in the ability of children to handle material that has usually been supposed appropriate for mature years. The facts clearly indicate that during these pre-adolescent years children are ripe for subject matter involving thought, insight and interpretation, out of proportion to the expectancy from the trends of the years just preceding.

The Influence of Sex

The test on the sayings of Jesus provided spaces for the children to indicate their sex. The influence of this factor was investigated for the possible light it might throw on the pedagogical aspects of the problem. This was determined by computing the median percentage of right responses to the total test for each mental age, keeping the two sexes separate.

Table 9 and Chart V present the results of the analysis of the

data for the influence of sex with mental age held constant. Table 9 reads that 47 per cent of the responses of girls of eight years mental age were correct while only 43 per cent of the responses of boys of this mental age were correct. Except for the ninth, tenth, and sixteenth years the girls have a small but decisive advantage.

Table 9

Percentage of correct responses to the whole test by boys and girls for each mental age

Sex	Mental Ages								
	8	9	10	11	12	13	14	15	16
Girls	47	52	60	65	78	89	93	95	97
Boys	43	53	60	63	72	80	87	93	97

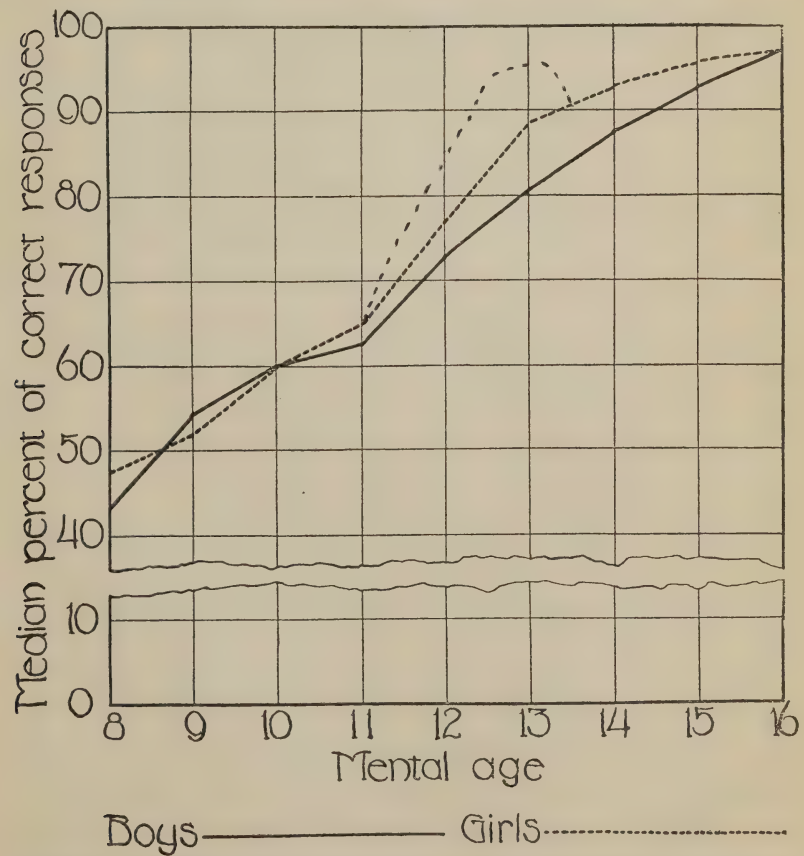

Chart V. Median scores in percentage of correct responses to total test for each mental age of boys and girls.

These data necessitate a slight revision of the interpretation of Table 8 and Chart IV. There it was stated that the chief increment in ability to understand the precepts and parables of Jesus begins with mental age eleven and ends at thirteen. This is true for girls, but for boys the rather large and even increment occurs from eleven to sixteen.

The problem of determining the years of greatest increment is still further complicated by a retabulation of the data as to sex in terms of chronological instead of mental age. The results of this analysis are shown in Chart VI. Contrary to the data of Chart V, Chart VI places the increment for girls between eleven and twelve and for boys between twelve and thirteen. In both cases the in-

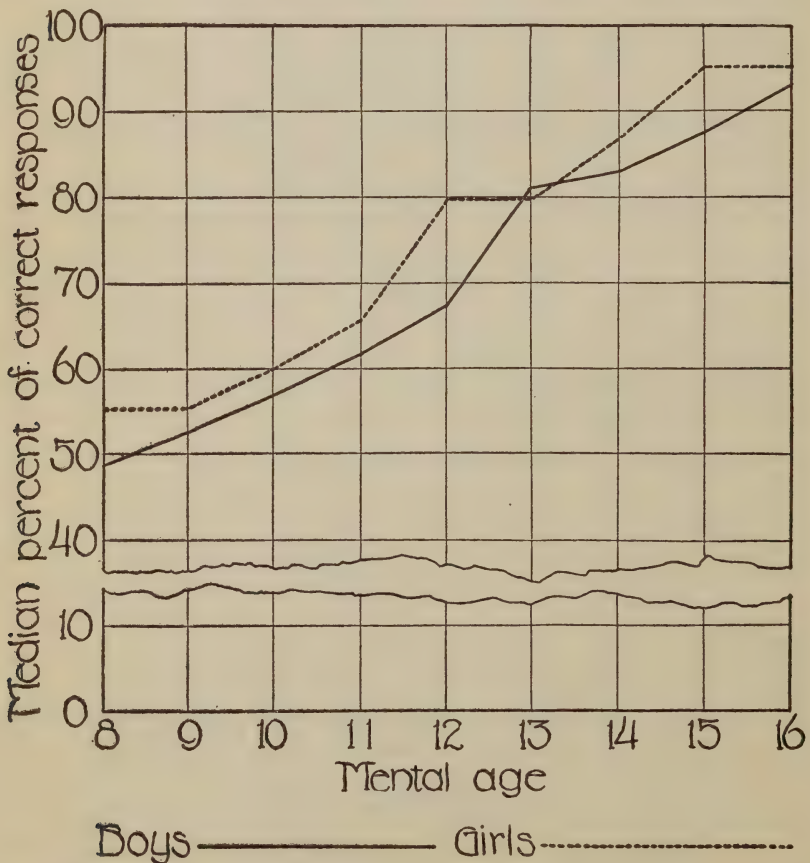

Chart VI. Median scores in percentage of correct responses to total test for each chronological age of boys and girls.

crements between chronological ages eleven and twelve for girls and twelve and thirteen for boys are about one-third of the total increase for all ages.

The Influence of Religious Training

In connection with the administration of the test on the sayings of Jesus each child filled out a card stating his church membership and the regularity and duration of his attendance at Sunday school and church. The child also gave the corresponding facts in regard to his parents. The information secured was carefully checked by two pastors and a Sunday school superintendent. The evidence was sufficient that the children had been on the whole truthful and accurate in their report.

The information thus gathered was arranged into four classes according to regularity of attendance: those who attended church or Sunday school regularly, more than half the time, not often, and never. The number of years the pupils had attended Sunday school or church was also taken into consideration in figuring the scores. However, this did not appreciably affect the scoring since regularity of attendance was constant in nearly all cases, *i.e.*, pupils had attended regularly, more than half the time, not often, or never since they were old enough to begin.

The data on church membership were found to be too limited to warrant drawing of any definite conclusions. It was difficult to determine what constituted church membership for the children. Some considered early baptism as equivalent to membership and others probationary relationship.

Nothing was done with the information dealing with the denomination to which pupil and parent belonged since so many uncertain factors had to be considered. In many cases parents were members of a denomination other than the one which they attended. Furthermore, it was revealed that more than 50 per cent of the parents were not members of any church. For these reasons the number of those who were members of and attended any one denomination was so reduced that the information would not be reliable. Therefore the scoring was based only on the regularity and duration of attendance. Since importance lies in the attendance upon the services of a church rather than in mere membership, it is believed that nothing of much significance has been omitted from the scoring.

Table 10

Percentage of pupils and of parents according to regularity of attendance at Sunday school and church

Groups	Regularly	More than half the time	Not often	Never
Sunday School—pupil	49	32	17	2
Church—pupil	24	30	41	5
Sunday School—mother	26	20	40	14
Church—mother	25	24	43	8
Sunday School—father	17	11	42	30
Church—father	18	17	42	30

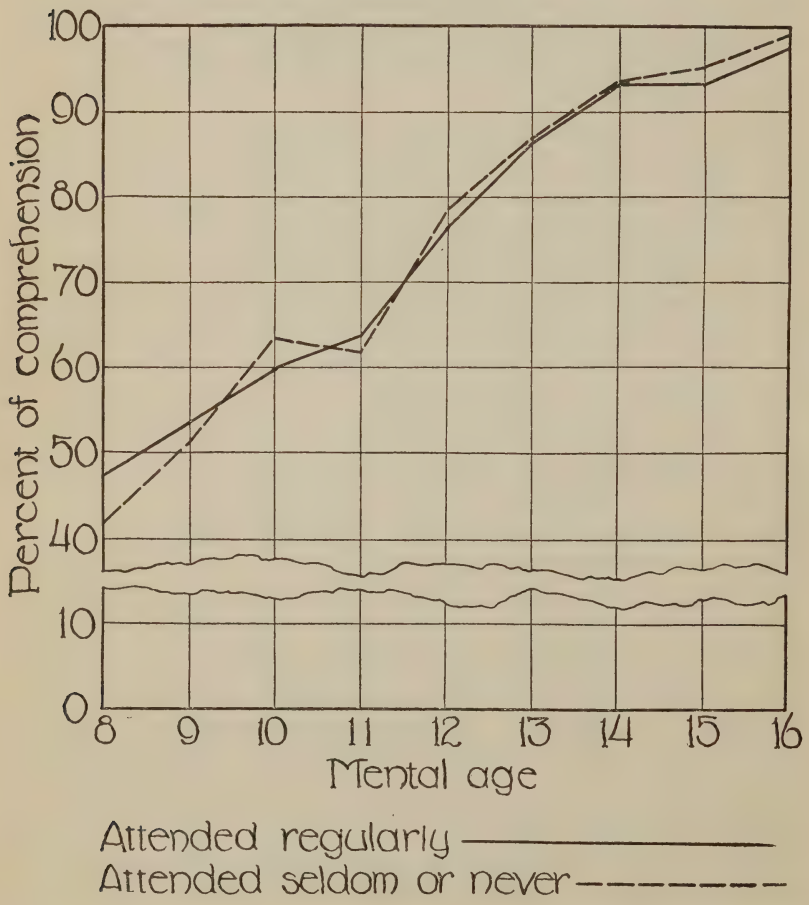

Chart VII. Curves showing the effect of regularity of pupil's attendance at Sunday school upon his comprehension of the sayings of Jesus (see Table 9).

Table 10 shows what percentage of the 637 pupils and what percentage of their mothers and fathers attended Sunday school and church regularly, more than half the time, not often, and never. As an illustration of how to interpret Table 10, see the scores after the group Sunday school pupil. This means that 49 per cent of the 637 pupils attended Sunday school regularly; 32 per cent more than half the time; 17 per cent not often; and 2 per cent never attended. The data for the five other groups are interpreted in the same manner.

Table 11 shows the median scores in percentage of correct responses to the total test for each of the mental ages and for each

Table 11

Median scores in percentage of correct responses for each mental age and for each degree of regularity of attendance of pupils and parents at Sunday school and church

Regularity of Attendance	Mental Ages 8	9	10	11	12	13	14	15	16
Sunday School Attendance—Pupil									
Regularly	48	54	60	64	76	86	92	92	98
More than half the time	49	51	60	62	76	86	92	99	99
Not often and never	42	51	62	61	78	86	92	94	99
Church Attendance—Pupil									
Regularly	49	49	60	63	75	84	91	94	99
More than half the time	51	53	59	63	76	86	90	93	99
Not often and never	42	56	69	63	76	87	94	96	97
Sunday School Attendance—Mother									
Regularly	51	56	60	62	75	83	92	94	97
More than half the time	51	56	59	62	80	86	91	94	100
Not often	42	54	60	64	77	86	93	95	99
Never	42	56	59	64	78	86	94	96	99
Church Attendance—Mother									
Regularly	48	54	60	64	77	84	92	92	99
More than half the time	51	51	59	61	80	83	91	94	99
Not often and never	42	53	60	64	78	86	92	96	99
Sunday School Attendance—Father									
Regularly	51	58	59	62	75	86	91	96	99
More than half the time	51	52	58	60	80	83	93	93	97
Not often	42	52	60	64	74	84	92	94	100
Never	42	53	60	62	74	84	93	96	99
Church Attendance—Father									
Regularly	49	56	60	63	76	83	90	94	100
More than half the time	51	59	59	62	76	81	94	94	97
Not often	42	52	60	62	74	85	92	94	100
Never	45	53	60	64	75	84	92	94	99

degree of regularity of attendance of pupils and parents at Sunday school and church. In some cases there were not enough pupils who never attended Sunday school and church or not enough mothers who never attended church, to permit a computation of the median scores for each of the mental ages. In these cases those who never attended were combined with those who not often attended and placed under the heading "Never."

Charts VII to XII present the data of Table 11 in graphic form. For the sake of simplicity only the curves for children attending Sunday school regularly and those attending not often or never are presented. If data from the remainder of the table were to be

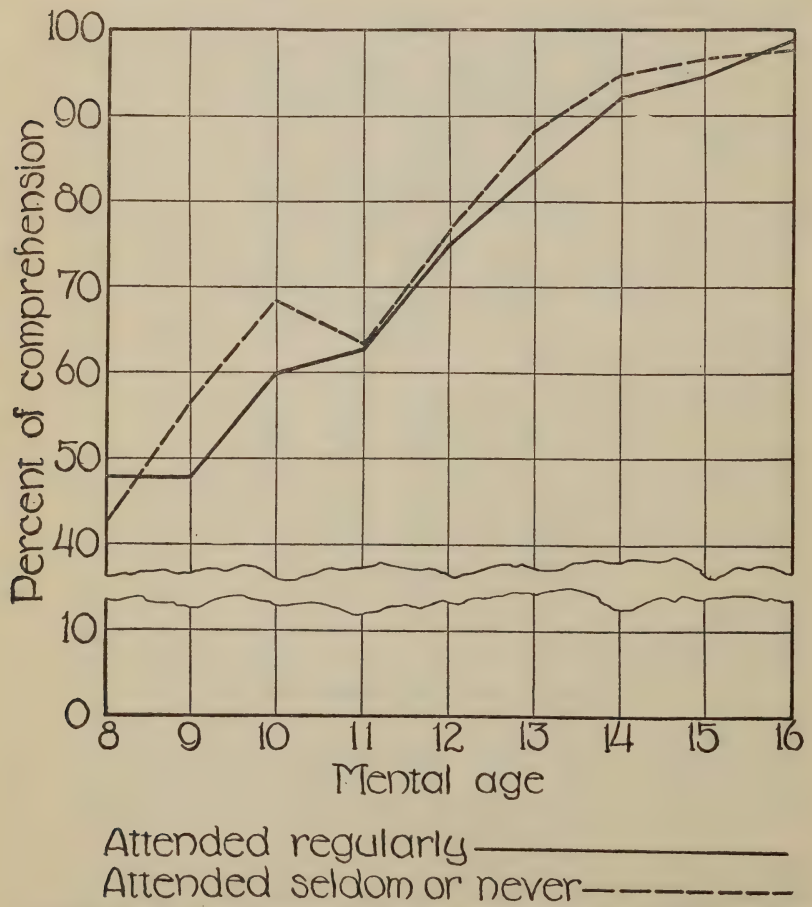

Chart VIII. Curves showing the effect of regularity of pupil's attendance at church upon his comprehension of the sayings of Jesus (see Table 9).

graphed the forms of the curves would show substantially the same pictures as in the six here presented. These charts clearly reveal the fact that Sunday school and church attendance do not consistently influence the development of ability to interpret Biblical literature such as is presented in these tests. Viewed from all the angles suggested in Table 11, attendance seems to be of little consequence as regards development of ability to understand the sayings of Jesus. The boy or girl who seldom or never goes to church or Sunday school and whose parents seldom attend church services understands the sayings of Jesus as well as children who have been

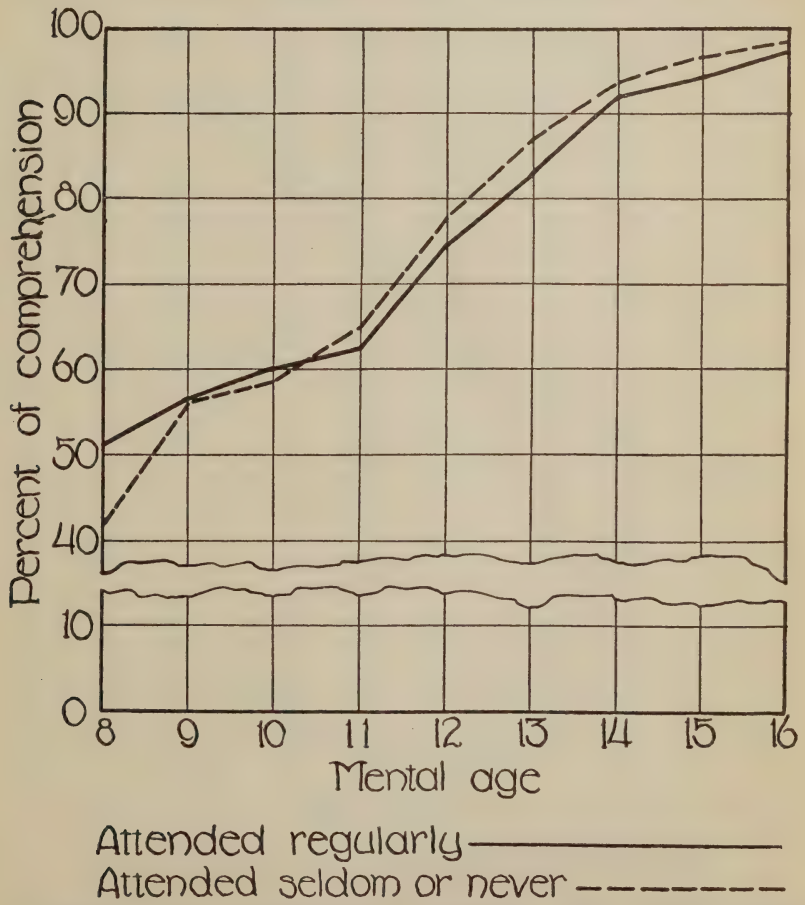

Chart IX. Curves showing effect of regularity of pupil's mother's attendance at Sunday school upon his comprehension of the sayings of Jesus (see Table 9).

subjected to what is generally considered more favorable training —the attendance at church and Sunday school. That this deduction is well founded can hardly be denied because of the striking agreement of the data in the different sections of Table 11.

How is this fact that comprehension does not seem to depend upon religious training to be explained? It must be confessed that there are no facts available at this point to account for it. On theoretical grounds the immediate supposition might be that these conditions are explained in terms of poor religious pedagogy—that Sunday school teachers are poorly trained, that the emphasis has been placed upon memory work and not upon interpretation of subject matter,

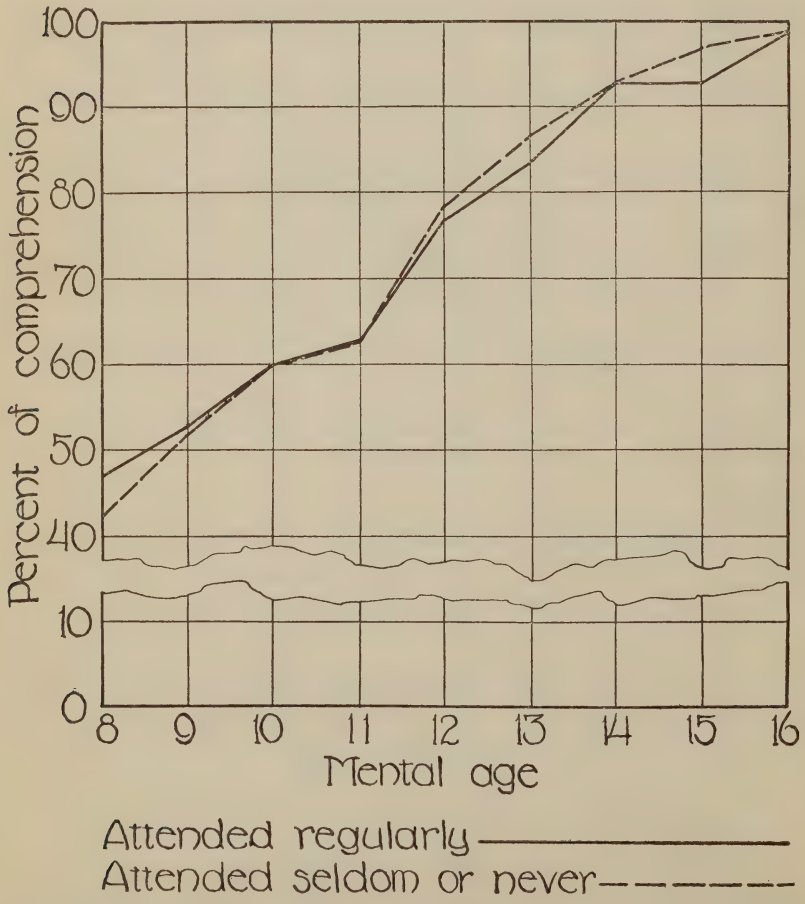

Chart X. Curves showing effect of regularity of pupil's mother's attendance at church upon his comprehension of the sayings of Jesus (see Table 9).

that the content of the curriculum has been poorly graded and the like. Observation of the processes of religious education might seem to justify such a conclusion.

The question of the lack of improvement of comprehension on the part of pupils who have enjoyed attendance of Sunday school and church is a problem that needs further research. It is a much involved question. A possible cause of the lack of improvement is the stubborn way in which certain processes seem to hold to their trend due to biological predisposition. This fact has been noticed in the study of like and unlike twins and in the studies made on

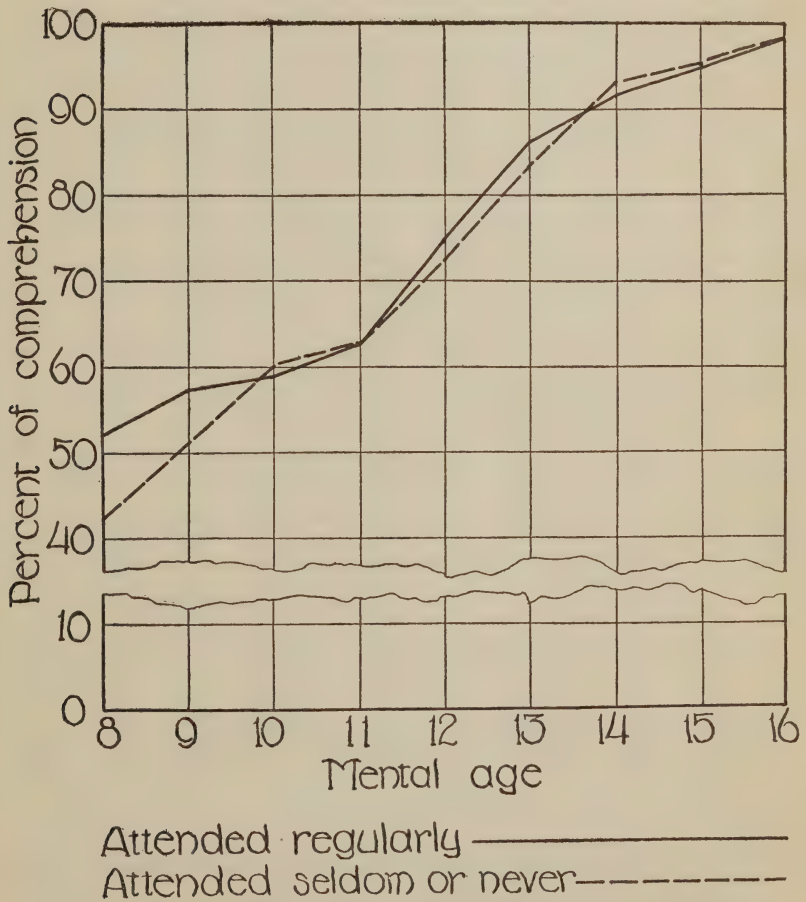

Chart XI. Curves showing effect of regularity of pupil's father's attendance at Sunday school upon his comprehension of the sayings of Jesus (see Table 9).

the "futility of the spelling grind" by Dr. E. M. Rice and others. These fatalities which move on, irrespective of training, have been designated by H. H. Donaldson as processes of "inner ripening." It is possible that the question of comprehension of the sayings of Jesus is closely linked with the intellectual ability in general. The high correlation between the comprehension score and mental age and the low correlation between religious training and comprehension lends strong support to this theoretical consideration.

The preceding tables furnish an interesting index of reliability of data. This problem will be considered in the following chapter.

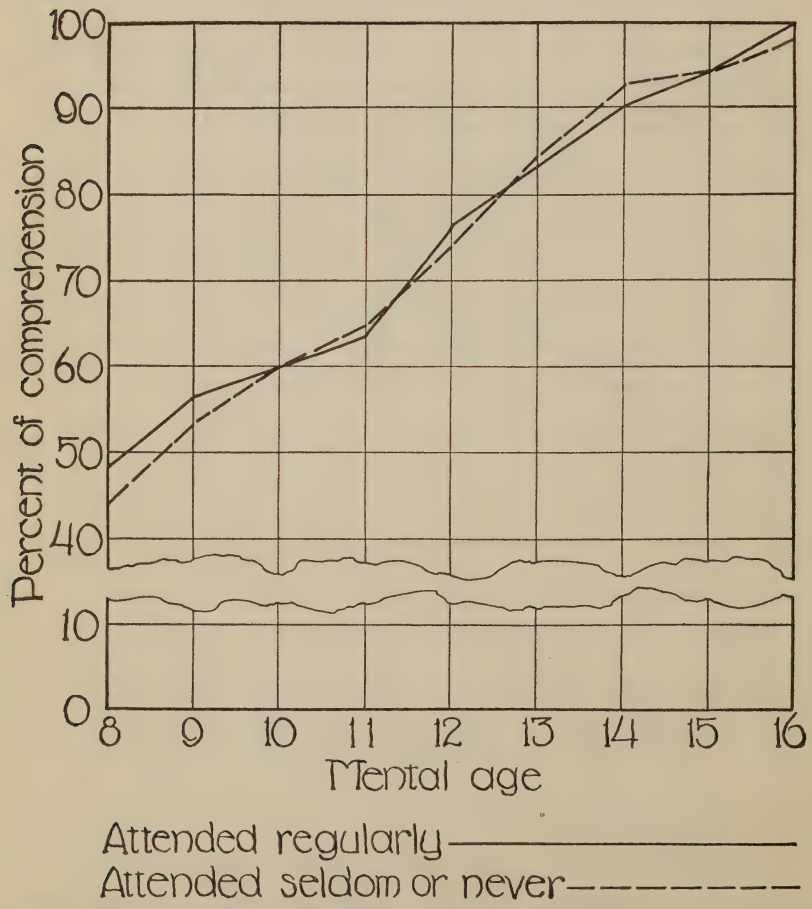

Chart XII. Curves showing effect of regularity of pupil's father's attendance at church upon his comprehension of the sayings of Jesus (see Table 9).

At this point, however, it should be noticed that no matter into what two-fold divisions the pupils are shuffled, the resulting curves show almost identical eccentricities. A better index of the trustworthiness of the data and of the procedure could hardly be found.

CHAPTER IV

THE MEASUREMENT OF COMPREHENSION DIFFICULTY

The Problem

The present chapter is concerned with the major problem of this research, that of determining the extent to which the methods used succeeded or failed in measuring the comprehension difficulty of the precepts and parables. Both correct and incorrect statements were made after each parable and precept, and in the scoring the pupil was credited with understanding their meaning if he checked the correct statements. The percentages of correct responses to each precept and parable have already been presented in Tables 2, 3, 4 and 6 (pages 14, 15 and 17).

By means of correlations two checks were made upon the reliability of the results of these tables: first, the consistency with which each part gives the same result for consecutive mental ages; and second, the agreement which exists in the order in which Parts I, III and V arrange the same group of precepts.

Reliability of Each Part

For the purpose of roughly determining the consistency with which any one part measured comprehension difficulty, the percentage of correct responses by children of eight years mental age was correlated against the percentage of correct responses by children of nine years mental age. Thus for Part I (see Table 2, page 14) 49 per cent was paired with 71 per cent, 37 per cent with 37 per cent, 56 per cent with 46 per cent, and so on for the eighteen precepts. Similarly the percentages of correct response by nine-year-olds were correlated with ten-year-olds, and ten with eleven, eleven with twelve, etc. Table 12 presents the results of this method of analysis for all parts of the test. Because of the limited number of precepts Spearman's (5) rank method of calculating correlations was used.

Parts II and IV contain four parables each. These are too few in number for each part, or both together, to make the correlations upon the basis of the individual parables. Therefore Parts II and

Table 12

Correlations between the percentage of right responses for adjacent mental ages of Parts I, III, and V of the test and for Parts II and IV combined

Mental Age	Part	r	PE	Mental Age	Part	r	PE
8 vs 9	I	.654	.091	12 vs 13	I	.916	.026
	III	.931	.021		III	.960	.013
	V	.724	.076		V	.908	.028
	II-IV	.841	.032		II-IV	.926	.016
9 vs 10	I	.693	.083	13 vs 14	I	.936	.020
	III	.951	.015		III	.947	.016
	V	.821	.052		V	.830	.050
	II-IV	.868	.027		II-IV	.894	.022
10 vs 11	I	.840	.047	14 vs 15	I	.955	.014
	III	.902	.030		III	.969	.010
	V	.903	.029		V	.779	.063
	II-IV	.970	.006		II-IV	.782	.045
11 vs 12	I	.917	.025	15 vs 16	I	.952	.015
	III	.895	.032		III	.942	.018
	V	.871	.038		V	.627	.098
	II-IV	.888	.023		II-IV	.650	.083

IV were combined and correlations were calculated from the scores of the individual questions after the parables, thirty-five in number. (See Table 6, page 17).

These are a remarkably consistent and high group of correlations. In only seven cases out of thirty-two is the correlation below .800. It is clear from these results that the test was not loosely thrown together and that whatever ideas, meanings, points of view, and teachings are expressed are measured with a high degree of consistency for all the mental ages in the case of both the parables and the precepts.

Intercorrelation of Parts

Parts I, III, and V contain the same group of eighteen precepts. This permits three different checks upon the same material. In this way we are able to determine whether or not the three parts agree in the order in which they would arrange the precepts. The correlations of each part against the others are presented in Table 13.

In the eighth year mental age Part I correlates .463 with Part

Table 13

Correlations between the percentage of right responses for all combinations of Parts I, III, and V of the test for each mental age

Mental Age	Parts	r	PE	Mental Age	Parts	r	PE
8	I vs III	.463	.125	12	I vs III	.461	.125
	I vs V	.280	.146		I vs V	–.694	.082
	III vs V	–.087	.158		III vs V	–.172	.154
9	I vs III	.355	.139	13	I vs III	.363	.138
	I vs V	–.175	.154		I vs V	–.515	.117
	III vs V	–.442	.128		III vs V	–.272	.147
10	I vs III	.139	.157	14	I vs III	.386	.135
	I vs V	–.212	.152		I vs V	–.416	.131
	III vs V	–.401	.133		III vs V	–.272	.147
11	I vs III	.457	.126	15	I vs III	.449	.127
	I vs V	–.186	.154		I vs V	–.378	.136
	III vs V	–.317	.143		III vs V	–.271	.147
				16	I vs III	.468	.124
					I vs V	.205	.152
					III vs V	.250	.149

III and .280 with Part V, while Part III correlates –.087 with Part V. The average of the twenty-seven correlations is .048. There are, however, certain constancies within the twenty-seven. Part I with Part III consistently gives positive results, the average of the nine correlations being .393 with a probable error of .134. This approximates statistical significance and indicates that to some extent Parts I and III measure the same thing. Part I with Part V and Part III with V give consistently negative correlations, the average being –.232 and –.209.

Part V is much more difficult than Parts I and III which may account, to some extent, for the lack of correlation of Parts I and III with V. To illustrate this difference, the percentage of right responses at year eight for Part I was 50 per cent, for Part V was 20 per cent. At year twelve Part I was 76 per cent correct, and Part V 46 per cent. Part V was clearly beyond the ability of children of the earlier years.

The chief problem, however, centers in the nature of the questions asked. The responses of the pupils were made to a total situation made up in part of precept difficulty and in part of question dif-

ficulty. Since the precepts were the same for the three parts the lack of any very significant agreement in the results must be due to the varying degree of difficulty of the questions and statements of examination. This difficulty was realized at the outset and an effort was made to control it. At no time, however, did the problem loom so large in the construction of the test as it has in the results. It is clear that questions for a single examination may be so constructed as to give consistent results for all ages. However, when a different set of questions is used new elements may be introduced into the situation which may cause the one being examined to see the meaning of the precept in a new light and consequently make a difference in the results.

A star gazer may get the same picture of the moon when he looks at it through two different telescopes. But this will occur only when the two instruments are so constructed as to give the same picture. A marksman may achieve the same results when using two different guns to shoot at a target provided these are equally perfect in their mechanical construction. Different results will follow, however, if either the star gazer or the marksman use instruments that are differently constructed.

The problem becomes especially difficult when dealing with material so general and abstract in nature as precepts. The precepts of Jesus are basic statements of moral and religious teaching with often more than one slant. To measure a child's thinking on one of these precepts in such a way as to be able to say that he does or does not comprehend its true meaning is somewhat like trying to get him to see the four sides of a house at one glance. A look from a slightly different angle may give it a different appearance.

Concrete and Abstract Thinking

For the sake of distinguishing between two different kinds of material we shall use the terms "concrete" and "abstract." This difference is apparent both in the questions and in the basic material of three of the parables, "The Two Foundations," "The Sower," and "The Good Samaritan."

Five questions were asked following the story of "The Two Foundations." The first two were concrete and the others abstract. To the concrete questions three-fourths of the pupils at mental age nine gave correct answers, and to the abstract questions at mental ages twelve and thirteen. They were able to see why sand is not

a good foundation for a house and why rock does answer this description, from three to four years earlier than they could understand what these represent in this story in the building of character. At this early age they can see with their eyes and feel with their hands the shifting of the sand and the strength of the rock, but not so readily do they appreciate these as symbolizing qualities of character.

At the conclusion of the story of "The Good Samaritan" Jesus makes the statement, "Go thou and do likewise." This story presents a practical life situation and its teachings are direct. It was easy for the children to understand. The composite score of all the questions following this parable begins with 75 per cent right at mental age eight (see Chart III, page 00).

The parable of "The Sower" is quite the opposite. It was difficult. One must think through its symbolism to get at its application. Seventy-five per cent of the pupils marked the correct answers to this parable first at mental age thirteen. An increment of only 4 per cent occurs between mental ages eight and ten, and a marked increment of 36 per cent for the next three years. For "The Good Samaritan" the increment which occurs between mental ages eight and nine is very pronounced and is more than the increase for all the other years to sixteen.

This throws some additional light upon the nature of the increments in comprehension. In Chapter III it was stated that the years of greatest increase for the whole test for mental age, and especially for chronological age, were from eleven to thirteen. From a study of the results of these three parables it would seem that the marked increase which occurs between years eleven and thirteen might be due chiefly to the development of the abilities of children at these years to understand the meaning of abstract materials. Most of the parables and precepts are of this nature. Also it would seem that the increase which occurs in the earlier years might be due largely to their understanding of material which is more concrete in nature.

CHAPTER V

A SECOND ATTEMPT TO MEASURE COMPREHENSION DIFFICULTY

The study described in the previous chapters reveals that each part of the test measures consistently the same thing for the consecutive mental ages, but that Parts I, III, and V, which were made to contain the same set of precepts do not thoroughly agree on the order in which they arrange the precepts. Agreement apparently exists between the results of Parts I and III, but when Part V is introduced the correlations are negative. The reason for this seems to be that Part V was much more difficult than the other two parts. The chief factor causing lack of agreement was the varying degree of question difficulty.

This chapter describes an attempt to overcome the difficulties of this latter aspect of the problem. The revised test (see Appendix II) which forms the basis for this second study is made up of twenty-five precepts of Jesus, seven in addition to the eighteen used in the first test. The precepts were arranged into two test forms, Parts I and II. Certain changes were introduced in preparing the revised test which it was thought would strengthen its reliability as an instrument for measuring the comprehension. The number of precepts was increased from eighteen to twenty-five. Four statements were made after each precept instead of three. The same form of multiple-choice test was used for both parts so as to avoid any difference in difficulty due to method such as occurred in the first test. All statements for examination following the precepts were expressions of some desirable teaching or point of view with a certain one after each precept which expressed the meaning of the precept better than any other. Thus statements which were in themselves ridiculous and vicious and which had appeared in the first test were eliminated. It was thought that this constant element of truthful statements would tend to equalize the question difficulty of the two parts.

Considerable time was given to its preparation. A group of about thirty junior and senior college students in a class in religious education at Baldwin-Wallace College worked with the writer upon

the material, offering criticisms and suggesting revisions until the final form was developed.

Both parts of the test were given to 128 public school pupils ranging from grades five to eight. Part I was given first and Part II two weeks later. The writer conducted the examination for each group. There were not enough cases to permit a study of the results for each grade so they were all thrown together.

The percentages of right response for the 128 cases for each of the parts are given in Table 14. It is evident that after an inspection of columns two and three the percentages of correct responses to the two parts of the test are quite comparable as a measure of

Table 14

Percentage of pupils making correct responses to Parts I and II of the revised test (128 pupils, grades 5 to 8 inclusive)

Precept	Percentage correct in Part I	Percentage correct in Part II	Total average success	Order of ascending difficulty
1	66	62	64	16
2	78	80	79	1
3	54	65	59.5	19
4	74	77	75.5	4
5	69	75	72	8
6	64	68	66	13
7	64	61	62.5	17
8	64	75	65.5	14.5
9	63	40	51.5	23
10	63	61	62	18
11	53	76	65.5	14.5
12	67	84	75.5	4
13	73	72	72.5	7
14	62	75	68.5	11
15	59	74	66.5	12
16	43	69	56	22
17	55	41	48	25
18	51	67	59	20
19	69	70	69.5	10
20	73	78	75.5	4
21	75	81	78	2
22	55	45	50	24
23	59	55	57	21
24	69	71	70	9
25	70	79	74.5	6

the similarities. The scores of Part I were correlated against those of Part II by Spearman's rank method of calculating correlations. Thus 67 per cent was paired with 62 per cent, 78 per cent with 80 per cent, 54 per cent with 65 per cent, 77 per cent with 74 per cent and so on for each of the twenty-five precepts. The correlation was found to be .61 with a probable error of .084. This correlation indicates that these two parts agree reasonably well in measuring the same thing.

This second inquiry lends weight to the findings of the original study. The conclusion is warranted that the precepts can be arranged in the order of comparative difficulty from one to twenty-five with a fair degree of accuracy.

The value of this study is largely in determining a technique. The actual arrangement of the precepts and parables in a religious education curriculum must follow a far more extended research involving a larger number and variety of children. As an item of curious interest in anticipation of such a research, columns four and five are added to Table 14. Column four represents the average success of comprehension in the two parts of the test. Column five presents the comparative difficulty of the several precepts. The item showing the highest percentage of right response, that is, number two, "If you love God keep His commandment," is assigned number one in column five. The precepts rank progressively down to the most difficult of all, that is, to item seventeen, "Watch and pray that ye enter not into temptation," which won the assignment number twenty-five.

Insofar as this study is trustworthy in establishing a ranked scale of difficulty it furnishes a basis for placing the material of religious instruction through the range of years from the earlier to the later. No course of study in religious education that has been so far examined seems to pay respect to relative difficulty of comprehension as determined by experimental data. It is hoped that this study will furnish some impetus in that direction.

CONCLUSIONS

1. A review of the literature of religious education curriculums reveals that very few attempts have been made to determine the comprehension difficulty of subject matter from a scientific viewpoint. Materials have been placed at various ages in the different courses of study for religious education with little or no evidences that the placing has experimental justification.

2. We have been able to establish the fact that a trustworthy device for the measure of comprehension ability can be constructed. With the correlation coefficient between mental age and comprehension standing at about .78 with a probable error of .01, and the correlation between two methods of measure of comprehension of the same sayings and parables being .61 with a probable error of .08 and with the correlations between the like responses of adjacent ages running at about .8, it is evident that the test here presented is reasonably reliable.

3. Children between mental ages 8-16 can respond successfully to triple and quadruple choice methods of testing while multiple pairing as in part five of the test is clearly beyond their ability.

4. Insofar as comprehension difficulty alone is a guide to ability there is a danger in using the sayings and parables at too early an age. There is a low score on comprehension ability during the earliest years through which the test was run. At age eight it is only 43 per cent but rises rapidly to 94 per cent of comprehension at age sixteen.

5. Contrary to what might have been anticipated, the precepts prove more difficult of understanding at all mental ages than do the parables.

6. This study furnishes a basis for arranging the precepts in a religious education curriculum in the order of comparative ascending difficulty and of placing them at the earliest possible point of fairly high comprehensibility. The exact placing by years of the instance study would be a topic for a far more extended research.

7. Concrete material is understood about two or more years earlier than is that of a more abstract nature. The parable of "The Good Samaritan" is understood more than five years earlier than is the parable of "The Sower."

8. There is little improvement in comprehension between the years of eight to eleven and between thirteen and sixteen. The period of greatest increase is between the years eleven and thirteen. This fact furnishes an interesting bit of justification of the 6-6 arrangement of the curriculum and indicates the mental age at which one can stress a little more the subject matter involving insight and appreciation.

9. Comprehension is relatively independent of certain environmental factors that are supposed to be important in religious education. Regularity of attendance at Sunday school and church of both pupils and parents makes no difference in the pupils' score. The strange consistency with which the eleven to thirteen increment in comprehension and other aspects of a growth curve repeat themselves in all the different combinations of cases would seem to indicate that the eccentricities of the curve are a function of internal ripening of native ability.

10. The girls have a small but consistent advantage over the boys in the comprehension test except for the 9-10-16 years. When the scores for boys and girls are considered separately on the basis of chronological age as against mental age, the marked increment in development for the girls occurs between eleven and twelve and for the boys between twelve and thirteen. It would thus appear that the difference in comprehension of the preadolescent age of the sexes is only about one year. Recurring to the question of the junior high school age increment when the sexes are separately considered the increase during the single year is about one-third of the total increase for all the other years.

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APPENDIX I

Church and Sunday School Attendance Information Card

Name .....

Does pupil attend Sunday school regularly.....

more than half the time.....not often.....never.....

How many years has pupil attended Sunday school.....

Is pupil a church member.....of what church.....

Does pupil attend church regularly.....

more than half the time.....not often.....never.....

Is pupil's father church member.....of what church.....

Does pupil's father attend church regularly.....

more than half the time.....not often.....never.....

Is pupil's mother church member.....of what church.....

Does pupil's mother attend church regularly.....

more than half the time.....not often.....never.....

Does pupil's father attend Sunday school regularly.....

more than half the time.....not often.....never.....

Does pupil's mother attend Sunday school regularly.....

more than half the time.....not often.....never.....

APPENDIX II

A COMPREHENSION TEST ON THE SAYINGS OF JESUS

Constructed by S. P. FRANKLIN

Name ..... Date..... 19.....
First name Last name Month Day Year

Boy or girl.....Age last birthday.....Grade.....

Name of City ..... Name of school .....

Do you attend Sunday school? .....Sunday school of what church?.....

Years of attendance..... Name of Sunday school teacher.....

This is a test to see how well you understand the sayings of Jesus. There are five parts to it. DO NOT RUSH. WORK CAREFULLY. You will be given all the time you need to finish each part. Look at the bottom of each page and you will find the meaning of the hard words on that page.

PART I

DIRECTIONS: Under each of the following sayings you will find three answers. Read each saying carefully and make a cross before the best answer as shown in the SAMPLE.

It is more blessed to give than to receive, means

Sample:
1. We should give away everything we have.
X 2. There is more joy in giving than in receiving.
3. We should never accept gifts from others.

1. **If you love God keep His commandments,** means
   1. God's children never break His commandments.
   2. To love God is to do what He tells us to do.
   3. God is not interested in us when we disobey Him.

2. **Men's characters are known by their deeds,** means
   1. What we are is shown by what we do.
   2. We should always advertise our deeds.
   3. Men's deeds are always good.

3. **Love your enemies; do good to those who hate you,** means
   1. We should do what our enemies want us to do.
   2. We should love only our enemies.
   3. We should help those who harm us.

Meaning of words used above

commandments.....laws
characters.....what we are
deeds.....our acts
advertise.....to tell others
harm.....to injure or hurt

4. **Do unto others as you would have them do unto you,** means
   1. We should always treat others as they treat us.
   2. Treat people as you like to have them treat you.
   3. We should always do what others ask us to do.

5. **To whom much is given much will be required,** means
   1. Only those who have much should give.
   2. Every one should serve according to his ability.
   3. The rich are always more willing to help than the poor.

6. **He who does not take up his cross and come after me cannot be my disciple,** means
   1. A follower of God cannot be happy.
   2. Those who have the hardest time do most for God.
   3. A follower of God must be willing to sacrifice for Him.

7. **Blessed are the peacemakers; for they shall be called the children of God,** means
   1. One who makes peace is a child of God.
   2. Those who make peace are loved by everybody.
   3. There will always be trouble in the world.

8. **What will it profit a man to gain the whole world and lose his own soul,** means
   1. This world is not a good place to live in.
   2. A man's life is of more value than his riches.
   3. Blessings do not come from riches.

9. **Judge not that you be not judged,** means
   1. Our opinion of others is always wrong.
   2. We should never have thoughts about other people.
   3. Don't find fault with others lest they find fault with you.

10. **Seek first to do God's will and your needs will be added unto you,** means
    1. God wants His children to have no thought of the future.
    2. Those who do God's will do not have to work hard.
    3. God's blessings come to those who seek to do the right.

11. **No man can serve two masters,** because
    1. He cannot be faithful to both of them.
    2. Both of them will not want him.
    3. It is hard enough to serve one master.

12. **Blessed are the merciful; for they shall receive mercy,** means
    1. Be merciful only to those who are merciful to you.
    2. If we show mercy we shall receive mercy.
    3. If we are kind to others they will always do what we say.

13. **He that humbles himself shall be exalted,** means
    1. Humble people should do everything others ask them to do.
    2. God will honor those who are willing to serve others.
    3. People who are humble never make good leaders.

Meaning of words used above

required.....expected or demanded of
ability.....what one can do
cross.....burdens, troubles
disciple.....a follower of Jesus
sacrifice.....to bear hardships
blessed.....happy
profit.....help or benefit
judge.....to decide what kind of a person another is
opinion.....what one thinks of another
masters.....those whom we must mind
humbles.....not to put one's self above others
exalted.....praised or lifted up

14. **If the blind lead the blind both will fall into the ditch,** means
    1. Blind people should never walk together.
    2. The blind should stay away from ditches.
    3. The ignorant should be led by those who know.

15. **Since you have done good to others you have done good to God,** means
    1. The good we do for others we do for God.
    2. We should not help those who do not love God.
    3. God is not interested in what we do for ourselves.

16. **Men love darkness rather than light because their deeds are evil,** means
    1. Darkness is for the purpose of hiding evil deeds.
    2. Men seek to hide their evil actions.
    3. All evil deeds are done in the dark.

17. **Let your light so shine before men that they may see your good works and glorify your Heavenly Father,** means
    1. When you do a good deed tell others about it.
    2. Do good that others may praise you.
    3. Live so that others may see God in your life.

18. **Blessed are those who are persecuted for righteousness sake; for theirs is the Kingdom of Heaven,** means
    1. Those who suffer for doing the right receive God's blessings.
    2. We are always persecuted for doing the right.
    3. All persecution is helpful.

PART II

DIRECTIONS: This part is composed of four stories. Following each story are some statements concerning that story. Read each statement carefully and make a cross before the best answer as you did in PART I. Read each story more than once if you need to in order to answer each question correctly.

THE WIDOW'S MITE

One day Jesus was sitting in the Temple watching the people dropping their money into the treasury. Many rich people were putting in large sums. A poor widow came up and dropped in a penny. Jesus called His disciples to Him and said, "I tell you that this poor widow has put in more than all these others who have been putting money into the treasury. For they all gave of what they had to spare but she in her want has put in everything she possessed, all she had to live on."

1. **This story shows that the greatest gifts to God come from those who**
    1. Give the largest amount.
    2. Sacrifice the most.
    3. Are widows.

Meaning of words used above

evil.....bad, sinful
ignorant.....those who do not know
deeds.....our acts
glorify.....to praise
blessed.....happy
persecuted.....punished unjustly
righteousness....goodness
Kingdom of Heaven..place of greatest happiness
Temple.....place of worship, a church
treasury.....where people put money they gave to the church
disciple.....a follower of Jesus
sacrifice.....to give away what one needs

THE TWO FOUNDATIONS

Every one who hears the words of Jesus and does them shall be like a wise man, who built his house upon a rock; and the rain fell and the floods came, and the wind blew and beat upon that house; and it fell not; for it was founded upon a rock. And every one who hears the words of Jesus and does them not, shall be like the foolish man, who built his house upon the sand; and the rain fell and the floods came, and the winds blew and beat upon that house; and it fell; and great was the fall thereof.

1. **Sand is not good to build a house upon** because
    1. It is ugly.
    2. It shifts easily.
    3. It is hard to get.

2. **Rock is a good foundation for a house** because
    1. It looks well.
    2. It is heavy.
    3. It is strong and lasting.

3. **In this story what does the sand represent in our lives?**
    1. Bad deeds.
    2. Our childhood experiences.
    3. The way others talk about us.

4. **In this story what does the rock represent in our lives?**
    1. The hard times we have.
    2. Good thoughts and deeds.
    3. What others think of us.

5. **In this story what do the rains, floods and winds represent in our lives?**
    1. Exciting experiences.
    2. Temptations and hardships.
    3. The climate we live in.

THE RICH MAN

A certain rich man's land produced much. And he said to himself, "What am I going to do, for I have nowhere to store my crops?" Then he said, "This is what I will do: I will tear down my old barns and build larger ones, and in them I will store all my grain and my goods. Then I will say to myself, "You have great wealth stored up for years to come. Now take your ease; eat, drink and enjoy yourself!" But God said to him, "You fool! This very night you will die. Then who will have all that you have saved?"

1. **The man in this story was foolish** because he
    1. Raised so many crops.
    2. Neglected his duty to God.
    3. Tore down his old barns and built new ones.

Meaning of words used above

floods.....overflowing waters
shifts.....moves, slides
represent.....stand for
experiences.....things that we do
temptations.....calls to do wrong
produced.....to grow crops
wealth.....riches, possessions
neglected.....failed to take care of

THE SOWER

A sower went out to sow, and as he was sowing, some of the seed fell upon the hard paths and the birds came and ate it up. And some fell on rocky ground where there was not much soil and it sprang up at once, because the soil was not deep; but when the sun came up it was scorched and withered up because it had no root. And some of it fell among thorns and weeds and they grew up and choked it out. And some of it fell upon good soil and brought forth much fruit. (Explanation). In our lives the different kinds of soil stand for different kinds of hearts; and the seed is the Truth or the Word of God which is planted in these hearts.

1. **In this story people who have hearts like "hard paths" are those who**
   1. Will not accept the truth.
   2. Are strong and stand against evil.
   3. Have hard work to do.

2. **In this story people who have hearts like "rocky ground" are those who**
   1. Build their lives on a solid foundation.
   2. Always talk about their hard times.
   3. Start well in life but do not remain faithful.

3. **In this story people who have hearts like "thorny and weedy ground" are those who**
   1. Have more than they can do.
   2. Let the evil in their lives drive out the good.
   3. Do the best they know how.

4. **In this story people who have hearts like the "good soil" are those who**
   1. Never make any mistakes.
   2. Accept the truth and live it.
   3. Do not need help from others.

PART III

DIRECTIONS: Following are some things that Jesus said. Each saying has three different endings. Read each saying carefully and draw a line under the word or phrase at the end, which gives the saying its right meaning, as shown in the sample below.

SAMPLE: **A quitter never wins,** means that if we succeed
hinder other people.
we must quit when we feel like it.
stick to the job.

1. **If you love God keep His commandments,** means that our love for God is
   receive His blessings.
   shown in the way we do what He says.
   know His commandments.

2. **Men's characters are known by their deeds,** means that people judge
   friends.
   what we are by our education.
   actions.

Meaning of words used above

evil—bad, sinful
sower—one who scatters seed
scorched—burned
withered—dried up
soil—earth, ground
commandments—laws
characters—what we are
deeds—our acts
judge—to decide what kind of a person another is

3. **Love your enemies; do good to those who hate you,** means that

we should
- be kind to those who would hurt us.
- chum with those who would harm us.
- seek the advice of those who hate us.

4. **Do unto others as you would have them do unto you,** means that if you want others to be kind to you
- ask them to be kind to you.
- let them alone.
- do good to them.

5. **To whom much is given much will be required,** means that God expects the most service from those who
- give the most.
- have the most.
- live the longest.

6. **He who does not take up his cross and come after me cannot be my disciple**

means that if we follow God we must be willing to
- bear hardships.
- love our friends.
- receive God's blessing.

7. **Blessed are the peacemakers; for they shall be called the children of God**

means that those who
- lead others will be called God's children.
- give to their friends will be called God's children.
- settle trouble will be called God's children.

8. **What will it profit a man to gain the whole world and lose his own soul,**

means that our money will profit us nothing if we
- put it in the bank.
- do not love God.
- make a large amount of it.

9. **Judge not that you be not judged,** means that we shall not judge others lest they
- think that we are right.
- find fault with us.
- may not have any faults.

10. **Seek first to do God's will and your needs will be added unto you,** means that God will
- care for us if we follow Him.
- give us all we want if we follow Him.
- not ask us to work hard if we follow Him.

11. **No man can serve two masters** means that you cannot be a follower of both
- old people and young people.
- men and money.
- the right and the wrong.

Meaning of words used above

harm.....hurt, injure
advice.....what others tell you to do
cross.....burdens, hardships
required.....expected, demanded of
disciple.....a follower of Jesus
blessed.....happy
profit.....help, benefit
judge.....to decide what kind of a person another is
masters.....those whom we must mind

12. **Blessed are the merciful; for they shall receive mercy,** means that if
we are good to others they will
be kind to us.
do what we say.
want our money.

13. **He that humbles himself shall be exalted,** means that others will
honor you if you
do what they say.
think not too highly of yourself.
are well educated.

14. **If the blind lead the blind both will fall into the ditch,** means that those who do not know
should be led by those who
live with them.
like to lead
are wise.

15. **Since you have done good to others you have done good to God,** means that
we are serving God when we
work for our living.
help our neighbor.
do everything that others ask us to do.

16. **Men love darkness rather than light because their deeds are evil,** means
that those who love the wrong seek
to keep it from being known.
to live better lives.
to rule over others.

17. **Let your light so shine before men that they may see your good works and glorify your Heavenly Father,** means that
we should live the kind of life that
will cause other people to
work hard.
praise you.
love God.

18. **Blessed are those who are persecuted for righteousness sake; for theirs is the Kingdom of Heaven,** means that
God's blessing will be upon those who
have a hard time.
seek to be persecuted.
are punished for doing the right.

PART IV

DIRECTIONS: This part is made up of some stories. After each story are some questions about that story. Each question can be answered by YES or NO. If a question is answered by YES draw a line under YES at the end of the question. If a question is answered by NO draw a line under NO at the end of the question.

(Now turn over to top of page 8 and look at the SAMPLE)

Meaning of words used above

blessed.....happy
humbles.....not to put one's self above others
exalted.....praised, lifted up
evil.....bad, sinful
glorify.....praise
persecuted.....punished unjustly
righteousness.....goodness
Kingdom of Heaven.....place of greatest happiness

SAMPLE: Does it say that this test is made up of some stories? YES NO

Does it say that each question is answered by YES? YES NO

Now read the first story carefully and answer each question by underlining either YES or NO. Do not underline both YES and NO after any question. Underline only the one that is the right answer. When you have finished the first story do the same with each of the other stories. Read each story more than once if you need to.

THE PRODIGAL SON

A man had two sons. One day the younger son asked his father for his share of the inheritance, as he wished to travel to a far country. His father gave him his share and the son left home. He spent his money foolishly and wasted it in wrong living. Soon it was all used up. There was a famine in that country and it was hard for him to get work to do or food to eat. He hired himself out to a man to care for his pigs, and he was hungry enough to eat part of what was fed to the pigs. One day he thought of his old home and remembered that even the servants there always had plenty to eat. He decided to go back to his father and ask to be one of his servants. His father recognized him when he was still a long way off and ran to meet him. The son cried out, "Father, I have done wrong and am not worthy to be your son. Make me one of your servants." But his father forgave him the wrong he had done and instead of making him one of his servants, he ordered a great banquet and invited his neighbors to come and rejoice with him because his son who was lost for so long had returned home.

1. **Does this story show that some of God's children wander away from Him?** ..... YES NO

2. **Does this story show that some people can get along all right without God for a while?** ..... YES NO

3. **Does this story show that if we are sorry for doing wrong God will forgive us?** ..... YES NO

4. **Does this story show that God's children always do His will?** YES NO

5. **Does this story show that if we fail once God will not give us another chance?** ..... YES NO

6. **Does this story show that those who do not follow God have a hard time?** ..... YES NO

7. **Does this story show that it is all right to do wrong if we are sorry for it afterward?** ..... YES NO

Meaning of words used above

prodigal	one who is wasteful
inheritance	his share of what his father had
famine	not enough food
servants	hired helpers
recognized	knew him
worthy	good enough
banquet	a big dinner

THE SAMARITAN

A certain lawyer asked Jesus, "Who is my neighbor?" Jesus answered by telling the following story:

"A Jew was travelling along the road when he was attacked by thieves who wounded him and robbed him of his clothes and money, leaving him half dead. First there came a priest who looked at him and passed by on the other side of the road. Then a Levite also came and crossed the road and went on. Finally a Samaritan, a man of another country who was hated by the Jews, came and when he saw the wounded man he felt sorry for him. He bound up his wounds and placing him on his own horse, took him to a hotel and cared for him. When he left he paid the man's expenses and asked the hotel-keeper to care for him until he was well again and he would pay the bill when he returned." Turning to the lawyer Jesus said, "Which of the three was neighbor to the man who fell among thieves?" The lawyer said, "The one who helped him." Jesus said, "Go thou and do likewise."

1. **Does this story show that if we find a person in need we should let someone else help him?** ..... YES NO
2. **Does this story show that we should be friends to those who do not like us?** ..... YES NO
3. **Does this story show that we should help only those of our own country?** ..... YES NO
4. **Does this story show that if we find a person in need we should take care of him?** ..... YES NO
5. **Does this story show that we should do good to those of another country?** ..... YES NO
6. **Does this story show that we should have nothing to do with those who hate us?** ..... YES NO

THE PHARISEE AND THE PUBLICAN

Two men went up to the Temple to pray; one was a Pharisee and the other was a Publican. The Pharisee stood up and uttered this prayer to himself: "O God, I thank Thee that I am not like other men, greedy, dishonest, or adulterous, like that Publican. I fast two days in the week; I pay tithes on everything I get." But the Publican stood at a distance and would not even raise his eyes to heaven but struck his breast and said: "O God, have mercy on a sinner like me!" I tell you, it was the Publican who went back to his house with God's blessing and not the Pharisee.

1. **Does this story show that God will bless us when we pray if we tell Him how good we are?** ..... YES NO
2. **Does this story show that it will do us no good to pray if we feel that we are good enough already?** ..... YES NO
3. **Does this story show that God will bless us when we pray if we feel our need?** ..... YES NO
4. **Does this story show that it will do us no good to pray if we ask God to be merciful to us?** ..... **YES NO**

THE TALENTS

A man was going on a journey, and before leaving home he called his servants and delivered his money into their care. To one he gave five talents; to another, two talents; and to a third, one talent. Then he went away. The servant who had received five talents invested them and gained five more. He that received two talents invested them and gained two more. But he that received one talent was afraid and hid it in the ground. When the master returned, the first servant said to him, "You gave me five talents and I have gained five more." His master said, "Well done, good and faithful servant. You have been faithful with a little, I will make you ruler over much." The second servant said to his master, "You gave me two talents and I have gained two more." The master likewise said to him, "Well done, good and faithful servant. You have been faithful with a little, I will make you ruler over much." The third servant brought only the one talent he had received and said, "You gave me one talent and I was afraid and hid it in the ground." His master scolded him and said, "You wicked servant! If you were afraid to invest the money you should have put it in the bank where it would draw interest. Take away his talent and give it to him who gained the five talents."

1. **Does this story show that equal amount of service is expected from everyone?** ..... YES NO
2. **Does this story show that if we don't use the ability we have it will be taken from us?** ..... YES NO
3. **Does this story show that if we are faithful in little things God will trust us with greater things?** ..... YES NO
4. **Does this story show that some people are able to do more than others?** ..... YES NO
5. **Does this story show that if we don't use what God gives us He will let us keep it?** ..... YES NO
6. **Does this story show that if we fail in the smaller tasks God will give us larger ones to do?** ..... YES NO
7. **Does this story show that the man with one talent received no reward because his master did not love him?** ..... YES NO

PART V

DIRECTIONS: The SAMPLE below shows how this part is worked. Find the statement that explains each saying and put the number of that statement in the ( ) before the saying.

SAMPLE:

Sayings:

(4) A quitter never wins.
( ) It is more blessed to give than to receive.
( ) Blessed are they that mourn; for they shall be comforted.

Statements explaining sayings:

1. There is more joy in giving than in receiving.
2. If we start well we cannot fail.
3. If we mourn, God will comfort us.
4. One who stops trying never succeeds.
5. It is pleasant to mourn.
6. We should never accept gifts from others.

(Now begin with Group I at the top of the next page)

Meaning of words used above

servants.....hired helpers
talents.....a kind of money
invested.....used in business
ability.....what one can do

Sayings—Group I

( ) **If you love God keep His commandments.**
( ) **Men's characters are known by their deeds.**
( ) **Love your enemies; do good to those who hate you.**

Statements explaining sayings in Group I

1. Our actions are always right but our thoughts are evil.
2. We should always return good for evil.
3. To love God is to know His commandments.
4. Our actions speak louder than our words.
5. Those who love their enemies will never have any enemies.
6. Those who love God obey His laws.

Sayings—Group II

( ) **Do unto others as you would have them do unto you.**
( ) **To whom much is given much will be required.**
( ) **He who does not take up his cross and come after me cannot be my disciple.**

Statements explaining sayings in Group II

1. Others will always know what we should do for them.
2. He who would follow God must be willing to sacrifice.
3. If you receive freely you should give freely.
4. You should love your neighbor as you do yourself.
5. Those who have most in the world always give most.
6. He who follows God will always have a hard time.

Sayings—Group III

( ) **Blessed are the peacemakers; for they shall be called the children of God.**
( ) **What will it profit a man to gain the whole world and lose his own soul?**
( ) **Judge not that you be not judged.**

Statements explaining sayings in Group III

1. There will always be work for the peacemaker to do.
2. Don't invest your life in things that perish.
3. Don't criticize others lest they talk about you.
4. Lovers of peace will be blessed by God.
5. This world was not made for man to enjoy.
6. What we say about others is always wrong.

Meaning of words used above

commandments—laws
characters—what we are
deeds—our acts
evil—bad, sinful
required—expected or demanded of
cross—burdens, troubles
disciple—a follower of Jesus
sacrifice—bear hardships
blessed—happy
profit—help or benefit
judge—to decide what kind of a person another is
invest—spend your time at
criticize—find fault with

Sayings—Group IV

( ) **Seek to do God's will and your needs will be added unto you.**
( ) **No man can serve two masters.**
( ) **Blessed are the merciful; for they shall receive mercy.**

Statements explaining sayings in Group IV

1. No two people can agree.
2. Kindness will be rewarded with kindness.
3. We should not be merciful to those who are not merciful to us.
4. You cannot be faithful to both the good and the bad.
5. God will care for those who try to follow Him.
6. If we do God's will we shall not have to work hard for our living.

Sayings—Group V

( ) **He that humbles himself shall be exalted.**
( ) **If the blind lead the blind both will fall into the ditch.**
( ) **Since you have done good to others you have done good to God.**

Statements explaining sayings in Group V

1. The path of ignorance leads to destruction.
2. Humble people always do what is right.
3. Service to others is service to God.
4. He who lives a humble life God will lift up.
5. The blind should be led by those who like to lead.
6. God approves of everything we do for others.

Sayings—Groups VI

( ) **Men love darkness rather than light because their deeds are evil.**
( ) **Let your light so shine before men that they may see your good works and glorify your Heavenly Father.**
( ) **Blessed are those who are persecuted for righteousness sake; for theirs is the Kingdom of Heaven.**

Statements explaining sayings in Group VI

1. We should tell others about all the good things we do.
2. Those who are hated for the good they do will be blessed by God.
3. Sinful men stay away from the light of truth.
4. Our lives should be examples of Godliness.
5. People who love God should seek persecution.
6. Those who walk in darkness cannot find the light.

Meaning of words used above

masters.....those whom we must obey
blessed.....happy
agree.....think the same
humbles.....not to put yourself above others
exalted.....praised, honored
ignorance.....to not know
destruction....downfall, failure
approves.....is pleased with
deeds.....our acts
evil.....bad, sinful
glorify.....praise
persecuted.....punished unjustly
righteousness.....goodness
Kingdom of Heaven.....place of greatest happiness

APPENDIX III

REVISED TEST ON THE SAYINGS OF JESUS—PART I

Constructed by S. P. Franklin

Name ..... Age last birthday.....

School grade..... School attended.....

This is a little test to see how well you are able to understand the meaning of some of the sayings of Jesus. Do not rush. You will be given all the time you need to finish. Under each of the sayings you will find four answers, only one of which expresses the correct meaning of the saying. Read each saying carefully and make a cross before the answer which you think is correct as shown in the sample below.

SAMPLE:
- Freely ye have received freely give.
- It is a good thing for us to give to others.
- God blesses us with many things.
- x If we receive much we should give much.
- The poor are often very willing to give.

1. **Men's characters are known by their deeds.**
   - Evil deeds are not pleasing unto God.
   - What we are is shown by what we do.
   - It is a good thing to do good deeds.
   - He who does evil deeds hurts himself and others.

2. **If you love God keep His commandments.**
   - God's commandments are always good.
   - If we love God we will be happy.
   - God loves us even when we disobey him.
   - Those who love God obey his laws.

3. **Love your enemies, do good to those who hate you.**
   - Be helpful to those who would harm you.
   - It is not easy to do good to those who hate you.
   - Love your friends and they will not become your enemies.
   - Our enemies do not always want us to love them.

4. **Since you have done good to others you have done good to God.**
   - The good we do for others we do for God.
   - God expects us to be helpful to others.
   - Our friends always expect us to do good to them.
   - Seek to help others before helping yourselves.

5. **Blessed are those who are persecuted for righteousness' sake for theirs is the Kingdom of Heaven.**
   - We cannot always see the blessing in persecution.
   - Many are criticised for the good they do.
   - Not everyone has the courage to do right.
   - Those who are hated for the good they do receive God's blessing.

6. **No man can serve two masters.**
   - We are often tempted to follow the wrong master.
   - We sometimes think it hard to serve God.
   - We cannot be loyal to the right and the wrong.
   - Everyone is responsible for his own actions.

7. **Let your light so shine before men that they may see your good works and glorify your Heavenly Father.**

   It is a good thing to glorify God.
   Let your example cause others to praise God.
   Every life has its influence.
   When we set a good example it makes us better.

8. **Blessed are the merciful for they shall receive mercy.**

   Those who help others will receive help.
   It is a good thing to be merciful to others.
   We like others to be merciful to us.
   We should seek opportunities to help those in need.

9. **Where thy treasure is there is thy heart also.**

   The influence of a good life never dies.
   We should plan for the future.
   Time is too valuable to be wasted.
   We are interested most in what we love most.

10. **He who does not take up his cross and come after me cannot be my disciple.**

    Our enemies are often our greatest cross.
    If we follow God we must be ready to bear hardships.
    It helps us to sacrifice for others.
    We should not be discouraged when things go wrong.

11. **If the blind lead the blind both will fall into the ditch.**

    Wise leadership is often hard to find.
    Many fail because they do not try to make good.
    To follow ignorant leaders means defeat.
    We are often tempted to follow wrong advice.

12. **What will it profit a man to gain the whole world and lose his own soul?**

    One's money is of no value if he neglects God.
    If we are honest we will prosper.
    It is not right to steal money from others.
    Money can be used for either good or bad.

13. **He that is faithful in that which is least is faithful in that which is much.**

    Everyone should serve according to his ability.
    It takes more time to do a big job than a little one.
    If one is true to small tasks he will be true to large ones.
    Our friends expect us to be faithful to them.

14. **He that humbleth himself shall be exalted.**

    Humble people like to help others.
    Many people think too highly of themselves.
    We should not seek for things which others should have.
    God will prosper those who put others before themselves.

15. **Judge not that you be not judged.**

    We should not do everything others ask us to do.
    Do not criticize others lest they criticize you.
    We should seek advice only from those who know.
    We often have to change our opinions about others.

16. **To whom much is given much will be required.**
    God loves both the rich and the poor.
    God will give much unto those who seek him.
    God expects most from those who have most.
    Everyone should do something for God.

17. **Watch and pray that ye enter not into temptation.**
    If we overcome temptations it makes us stronger.
    We should guard our lives against evil influences.
    We should always strive to help others.
    We should repent for the wrong we do.

18. **Men love darkness rather than light because their deeds are evil.**
    Men who do evil deeds do not please God.
    Men who do evil deeds harm themselves.
    Men who walk in darkness need God.
    Men seek to hide their evil actions.

19. **It is more blessed to give than to receive.**
    God expects us to help one another.
    We should appreciate what others do for us.
    To serve others is more joy than to be served.
    It is our duty to give to others.

20. **Blessed are the peacemakers for they shall be called the children of God.**
    Those who settle trouble will be blessed of God.
    To love God is to be blessed.
    It is not always easier to be a peacemaker.
    We have many opportunities to be peacemakers.

21. **Do unto others as you would have them do unto you.**
    If you do good deeds you will be happy.
    If you want others to be kind to you do good to them.
    If we are helpful to others they will be made happy.
    God wants us to be helpful to others.

22. **Seek first to do God's will and your needs will be added unto you.**
    God does not always ask us to do what is easy.
    God knows what we need more than we.
    God's blessing will come to those who do the right.
    A good name is worth more than many riches.

23. **Blessed are they who hunger and thirst after righteousness for they shall be filled.**
    Those who earnestly seek God shall be satisfied.
    Not everyone hungers and thirsts after righteousness.
    Not any of us are as good as we might be.
    God expects everyone to seek to do the right.

24. **Blessed are they that mourn for they shall be comforted.**
    God's presence is near those who are in grief.
    We should not look to God only when in trouble.
    We should help bear our own burdens when we can.
    We are often downhearted when we should have hope.

25. **Thou shalt love thy neighbor as thyself.**
    Be interested in your neighbor's happiness as much as your own.
    Our enemies are often our nearest neighbors.
    We should be interested in those far away.
    What is good for us is usually good for our neighbor.

REVISED TEST ON THE SAYINGS OF JESUS—PART II

Constructed by S. P. Franklin

Name ..... Age last birthday.....

School grade..... School attended.....

This is a little test to see how well you are able to understand the meaning of some of the sayings of Jesus. Do not rush. You will be given all the time you need to finish. Under each of the sayings you will find four answers, only one of which expresses the correct meaning of the saying. Read each saying carefully and make a cross before the answer which you think is correct as shown in the sample below.

SAMPLE: Freely ye have received freely give.

- It is a good thing for us to give to others.
- God blesses us with many things.
- x If we receive much we should give much.
- The poor are often very willing to give.

1. **Men's characters are known by their deeds.**
   - People judge what we are by our actions.
   - When we do good we strengthen our characters.
   - God expects us to be helpful to others.
   - We should be faithful in all we do.

2. **If you love God keep His commandments.**
   - God expects us to love Him.
   - God wants us to be happy in all we do.
   - Those who love God do what he says.
   - If we do God's will we will succeed.

3. **Love your enemies, do good to those who hate you.**
   - The best of people have enemies.
   - We should have as few enemies as possible.
   - It is easier to love one's friends than his enemies.
   - Help those who would injure you.

4. **Since you have done good to others you have done good to God.**
   - We should always do good unto others.
   - Service to others is service to God.
   - God wants us to serve Him.
   - We are made stronger when we serve others.

5. **Blessed are those who are persecuted for righteousness' sake for theirs is the Kingdom of Heaven.**
   - Those who suffer for doing the right receive God's blessing.
   - Our best friends sometimes turn against us.
   - We are often persecuted for doing the right.
   - It is sometimes easier to be cowardly than brave.

6. **No man can serve two masters.**
   - We often have a desire to do both the right and the wrong.
   - When we serve others we are serving God.
   - You cannot be faithful to the good and the bad.
   - Seek to help others before helping yourself.

7. **Let your light so shine before men that they may see your good works and glorify your Heavenly Father.**
   Those who love God will find happiness.
   Live so that you will lead others to love God.
   It helps us to help others.
   It is often not easy to let our lights shine.

8. **Blessed are the merciful for they shall receive mercy.**
   If we are kind to others we shall receive kindness.
   If you do good to others they will be happy.
   We should give thanks to God each day.
   God is pleased when we are happy.

9. **Where thy treasure is there is thy heart also.**
   Not all people lay up treasures in heaven.
   A man's money is often what he values most.
   We like best that which is most valuable to us.
   We should spend most of our time helping others.

10. **He who does not take up his cross and follow after me is not my disciple.**
    We can bear our cross and still be happy.
    A follower of God is sure to succeed.
    A sinner has more trouble than a righteous man.
    A follower of God must be willing to sacrifice for Him.

11. **If the blind lead the blind both will fall into the ditch.**
    Life is full of temptations.
    We can be either a success or a failure.
    We fail if we follow wrong leaders.
    Our enemies often want us to follow them.

12. **What will it profit a man to gain the whole world and lose his own soul?**
    Our wealth profits us nothing if we do not love God.
    Money will make us happy if used in the right way.
    Many who are poor do not love God.
    God expects everyone to give something.

13. **He that is faithful in that which is least is faithful in that which is much.**
    We can do something good each day.
    Anyone true to big jobs will do little ones well.
    We should be faithful even to our enemies.
    We should love our neighbor as ourself.

14. **He that humbleth himself shall be exalted.**
    Others will honor you if you think not too highly of yourself.
    We should not do everything others ask us to do.
    Some poor people are very selfish.
    We should not want things that are not good for us.

15. **Judge not that you be not judged.**
    Don't find fault with others lest they find fault with you.
    We should appreciate helpful advice from others.
    Our enemies often misjudge us.
    We should not think ourselves above criticism.

16. **To whom much is given much will be required.**
God loveth a cheerful giver.
God always does what is best for us.
If we have much we should give much.
God requires something of everyone.

17. **Watch and pray that ye enter not into temptation.**
Everyone is tempted at times.
We should stay from things that would hurt us.
We are tempted in many different ways.
We should pray for those who tempt us.

18. **Men love darkness rather than light because their deeds are evil.**
Evil deeds spring out of evil hearts.
Men who do evil deeds injure others.
Many people do wrong because of evil companions.
Men who do evil deeds do not want them known.

19. **It is more blessed to give than to receive.**
When we help one another we make the world better.
We should do unto others as we would have them do unto us.
There is more joy in helping others than in being helped.
It is a good thing to be helpful to others.

20. **Blessed are the peacemakers for they shall be called the children of God.**
One who makes peace is a child of God.
Those who make peace are often hated by others.
Many are willing to die fighting for the right.
God expects everyone to be a peacemaker.

21. **Do unto others as you would have them do unto you.**
We should always do good to others.
It is more blessed to help than to be helped.
Treat others as you like to have them treat you.
If we do good unto others they will be happy.

22. **Seek first to do God's will and your needs will be added unto you.**
God makes his will known unto those who seek Him.
We do not always know what we need most.
God knows our needs before we tell Him.
God will care for those who follow Him.

23. **Blessed are they who hunger and thirst after righteousness for they shall be filled.**
We should not hunger and thirst after evil.
Righteousness belongs to the Kingdom of God.
God's blessing comes to those who seek after Him.
Everyone should love God and do the right.

24. **Blessed are they that mourn for they shall be comforted.**
God will cheer those who are sad.
It is a sad thing to see our friends mourn.
It comforts us if we can bring cheer to others.
We should always look on the bright side of things.

25. **Thou shalt love thy neighbor as thyself.**
Be interested in your neighbor's happiness as much as your own.
Our enemies are often our nearest neighbors.
We should be interested in those far away.
What is good for us is usually good for our neighbor.